EQUALITY

THE AMERICAN WAY

QUAL RIGHTS AND EQUAL OPPORTUNITY FOR ALL

An Open Letter

to the

CATHOLIC HIERARCHY

☆

DOROTHY THOMPSON — REV. H. E. FOSDICK

WARDEN L. E. LAWES — DONALD O. STEWART

On Anti-Semitism in U. S. A.

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PELLEY: THE GOATEED FUEHRER

☆

A SHORT STORY BY SHOLOM ALEICHEM

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EQUALITY

A MONTHLY JOURNAL TO DEFEND DEMOCRATIC RIGHTS AND COMBAT ANTI-SEMITISM AND RACISM

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EQUALITY "A Monthly Journal to Defend Democratic Rights and Combat Anti-Semitism and Racism."

To All People of Good Will

WE ARE LAUNCHING this new magazine, *Equality*, dedicated to an uncompromising fight against anti-Semitism and racism, at a time when the hearts of decent people are almost at the breaking point—at this darkest moment of modern history when fascist brutishness has become State Power in half the countries of Europe. We launch it with this conviction: that for the American people allegiance to democracy has ceased to be a matter of idealistic principle, that it has become instead an issue of immediate and necessary defense. And we launch it with the added conviction that the American people, in their overwhelming majority, will repudiate the doctrines of intolerance and bigotry.

ANTI-SEMITISM VERSUS DEMOCRACY

We believe that the rising tide of anti-Semitism in the United States—and we condemn those who ignore it for one reason or another—cannot be understood as a so-called religious or racial problem. We beg that the bitter lesson of Europe be learned: *That where anti-Semitism triumphs, Fascism triumphs as well.* Fascism and anti-Semitism are indissoluble. They are, and will be, equally indissoluble in America.

Wherever the Jewish people is being attacked, democracy as a whole is under attack, since the essence of democracy is equality of rights for all citizens. Anti-Semitism cannot triumph in the United States until democracy is conquered, until the Constitution and the Bill of Rights are ground into dust. But if that day comes, will it be only the Jews who suffer, or will it be the whole American people, regardless of race or religion?

ANTI-SEMITISM, THE TROJAN HORSE

The most superficial glance at American history will reveal that anti-Semitism has always been a weapon in the hands of Tory, reactionary and anti-democratic movements. Like anti-Catholicism, like anti-alienism and anti-Negroism, it is an unprincipled, degraded maneuver for dividing the people, for substituting false racial issues in place of consideration of real problems, for confusing the masses of people as to the causes of social distress by first blinding them with the poisoned juices of minority hatred—all this, in the ultimate hope that the people may be harnessed to the spiked wheels of political reaction. When the New Deal is called the "Jew Deal," when President Roosevelt is called "Rosenfeld," we see in naked outline the specific usage of anti-Semitism, the real reason why it is being fostered in America today.

Indeed, even a casual study of the literature of Jew-baiters in America today will reveal the unmistakable anti-democratic character of all anti-Semitism. We submit a typical quotation, from Pelley, the rabid Silver Shirt:

> "A sleeping America has allowed its plan of government, as guaranteed in the Constitution, to be tossed aside, and has emphasized the phobia of democracy by adopting the initiative, the election of judges, the referendum, the direct primary."

Here, then, we have it, clearly and unmistakably demonstrated: not only does anti-Semitism, as sheer doctrine, undermine the foundations of democracy by shattering its fundamental concept of equality, but those who advocate anti-Semitism are fascist in their other social policies.

It is no less revealing to observe, in the above quotation, the degree to which anti-Semites distort and pervert the actual meaning of the Constitution and the Bill of Rights. It is of the essence of their maneuver that, while cloaking themselves in exaggerated "Americanism" and false patriotism, they make use of historical forgeries such as the in-

famous and exploded Benjamin Franklin utterances. *But if they succeed in this maneuver, the result will be American Fascism, no matter what its name.*

There is only one conclusion to be drawn: Today, it is as imperative for non-Jews to recognize the character and social purpose of anti-Semitism, as it is for Jews. It has become an elementary necessity for all Americans, who cherish their liberty, to expose the whole indecent crew of fascist disseminators of anti-Semitism who would duplicate scenes of Nuremberg and Berlin in the main streets of America—to expose them, to combat them, and to smash them, *as they can, and will, be smashed.*

ANTI-SEMITISM AND CHRISTIANS

Equality appeals to all Christians—out of their human decency, out of the fundamental concept of brotherhood which is the cornerstone of Christ's teachings, and out of their own self-defense—to disavow anti-Semitism wherever it appears, to combat it, to make of the anti-Semite a leper in the American community. It is as contradictory for a sincere Christian to be an anti-Semite as it is for a democrat.

Equality calls upon Catholic and Protestants to recognize and to make it clear to all whom they reach that where anti-Semitism has triumphed, there we not only find persecution of Jews, but of all religious groups. THERE ARE MORE CATHOLIC AND PROTESTANT REFUGEES FROM GERMANY TODAY THAN JEWISH REFUGEES. Where Fascism has triumphed, it makes war upon all liberal thought, upon culture, upon free science, upon women, upon labor. It tramples upon the rights of the Negro people, upon the rights of all minority groups, and upon the independence of small nations. Fascism, by its nature, is the enemy of the whole people.

Let us repeat: the obliteration of the plague of anti-Semitism is not merely a matter of moral and spiritual obligation on the part of Christians, but an issue of their own self-defense.

ANTI-SEMITISM AND THE TASKS OF THE JEWS

Equality calls upon the Jewish people, to whom the threat of anti-Semitism and Fascism is most directly apparent, to affirm this truth: *To survive, a people must be willing to fight in its own defense. Equality* calls upon the Jews to learn the lesson so cruelly taught by Hitler: that the vicious do not lie down with the meek, they trample upon them.

Equality believes that silence on the part of any Jew in the face of persecution of his fellows abroad, or in the face of discrimination and slander against the Jews here, is a criminal abdication of his human right to free existence on a plane of equality with other developed peoples. Of elementary necessity, the Jewish people in America must take their place in the forefront of the struggle against anti-Semitism, and in the forefront of the concomitant struggle for the preservation of democracy and religious freedom for all.

ANTI-SEMITISM CAN BE DEFEATED

As a result of recent world events, there are some people, both Jew and Christian, who have begun to fall prey to despair and pessimism. The Jewish people, both Jewish and Christian, who have begun tries of Europe; equally and simultaneously, in those same countries the institutions of democracy have been shattered. In the United States we face increasingly brazen thrusts at democracy by reactionaries of all shades, and we are aware—or should be—of the feverish, heavily subsidized activities of anti-Semitic groups.

But is there ground for despair? Is there any excuse for the impotency of pessimism? No—not unless we are either too slothful or too cowardly to act. The fight for justice will have, not few, but many allies. The overwhelming majority of the American people are people of decency and good will. They are a people who fought through Valley Forge to national independence, they are a people who have given the world a Jefferson, a Paine, a Lincoln—a people who have chiseled in ineradicable letters their Declaration of Independence. It is upon this document that *Equality* takes its stand and bases its program.

> *"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."*

A united American people, conscious of its self-interest, conscious of its democratic tradition, will not yield to anti-Semitism, will not exchange its democracy for the death's hand of a Swastika. The watchword is not despair, but bold self-defense, not pessimism, but absolute confidence, not hatred but unity—and struggle, clear and determined struggle! And then we will win!

PROGRAM OF EQUALITY

Equality will work to arouse the American people to active struggle against anti-Semitism by the most vigorous defense of the Bill of Rights.

Equality will support every effort to unify all Jewish organizations and the whole Jewish people into a solid fighting bloc determined to defend its human rights boldly and unafraid, and to take its necessary place in the camp of militant democracy.

Equality will combat every expression of defeatism or inferiority among the Jewish people, or any tendency towards escape into a spiritual ghetto.

Equality wil expose Fascist conspiracies, and anti-Semitic organizations and activities, wherever they assert themselves, and will name names.

Equality will combat all those who attempt to cover up manifestations of anti-Semitism. Minority hatred is a social cancer alien to democracy, and silence in the face of it is either stupid, foolhardy, or purposefully vicious.

Equality will support adequate legislation and will encourage militant action for the outlawing of discrimination; it will expose and combat social and economic discrimination wherever it appears.

Equality will defend the rights of labor as an integral part of the defense of democratic rights, recognizing that organized trade unionism is a main fortress of democracy.

Equality will present articles on Jewish history with particular emphasis on the rich, dramatic but insufficiently known contributions of the Jewish people to American culture and democracy.

Equality will present translations of the best literature of Jewish content from all languages.

Equality sets as its goal a united American people active in the defense of its own democracy, knowing that this will mean the obliteration of anti-Semitism.

Equality takes its stand on the Declaration of Independence and the Bill of Rights. We ask all people of good will to stand with us—and to fight with us.

THE EDITORS.

The babble of raucous voices bellowing hatred for the Jews and blaming every evil and deficiency on "Jewish manipulation" does not represent American opinion. The Fascist voice, because it is sharp and loud, tries desperately to drown the multitude of honest American opinions emanating from every section of the United States.

As Fascists and reactionaries resort to Jew-baiting more and more in their desperate attempt to dupe the American masses, increasing numbers of Americans from all walks of life are taking up the cudgels to defend a threatened democracy and to dispel the fascist fog. We are happy to publish below four statements on anti-Semitism in the United States by representative Americans who feel impelled to combat falsehoods with truth.

We are grateful to the League of American Writers for permission to publish the following personal statements by Dorothy Thompson, Rev. Harry Emerson Fosdick, Warden Lewis E. Lawes and Donald Ogden Stewart.

LEGISLATION FOR EQUAL RIGHTS

DOROTHY THOMPSON

THE FOURTEENTH AMENDMENT of the CONSTITUTION OF THE UNITED STATES says:

"All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The FIFTEENTH AMENDMENT says:

"1. The right of the citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.

"2. The Congress shall have power to enforce the provisions of this article by appropriate legislation."

It is my belief that it is time to implement by legislation these articles whose intent is perfectly clear — namely: that all the rights of citizenship are equal among all citizens.

I believe that we should pass a law making it an offense against the spirit, content, and intent of the CONSTITUTION OF THE UNITED STATES to attempt to bar any citizen from full legal and economic rights by reason of his race.

I think, furthermore, that the libel law should be amended so that any citizen could sue for damages due to slander against his race.

I don't know how these laws should be framed or worded; that is a matter for people more schooled in this than I; but, I am sure the laws could be framed. After all, if you can make a law which makes it impossible for an employer to dismiss a man because he is a member of a trade union it is certainly possible to make a law to protect our citizens against racial discrimination.

I am not in favor of any kind of similar legislation being framed to cover religions or other forms of social organizations. A man is a Protestant or a Catholic or a member of any other institution or organization by an act of his own will. All organizations are and should be subjected to criticism only for the reason that out of criticism grows reform, but a man's race is something he cannot help or change.

Furthermore, I believe that all organizations directing an appeal to the public should be subject to certain regulations. For instance, an enormous amount of anti-Semitic propaganda is put out in this country anonymously; no one knows who is responsible for it. I think the distribution of any anonymous literature whatever should be illegal and if distributed through the mails should be an abuse of the mail, no matter what its contents is. Other anti-Semitic organizations distribute propaganda under organization or personal names but are never asked by any authority to account for their finances.

I think we need an S. E. C. for propaganda in this country. The United States government doesn't permit fly-by-night stock companies to dupe the public, but organizations are permitted to send out slanderous documents in a totally irresponsible way.

Again, I don't know how this can be worked out in detail and I am perfectly aware of the difficulties involved, but I am sure that it is possible to frame regulations and provide for their administration with adequate safeguard.

ANTI-SEMITISM IS ANTI-CHRISTIAN

REV. HARRY EMERSON FOSDICK

ANTI-SEMITISM, like all cruel racial prejudice, is a denial of the basic affirmations of high religion. Whether one approaches religion from the standpoint of its view of human personality as in itself sacred, or from the standpoint of its view of God as being Creator and Father of the whole human family, anti-Semitism is in irreconcilable conflict with it. In the sight of Christian teaching, therefore, Hitlerism, returning to the supremacy of "blood and soil," is sheer paganism, a primitive and barbarous faith carrying us back, so far as its basic theory is concerned, to ideas that prevailed thousands of years ago and from which it is the glory of man to have escaped.

Christians with an understanding of their faith, therefore, are as much outraged as are Jews at what is happening in Germany, and they face with shame the prejudices that in milder form constitute anti-Semitism, in particular, and radical discrimination, in general, in our own country. If Christianity does not mean that every personality has sacred and inalienable rights to be treated as a personality and not discriminated against on the basis of mass prejudice, it means nothing! If Christianity does not mean that God is One and that all men and women of every race are his children, it means nothing! If Christianity does not mean that our first allegiance is to God, that we may not worship Caesar, that neither race nor nation can displace the soul's primary obligation to obey conscience in the sight of God, it means nothing! Hitlerism and Christianity, therefore, are absolutely irreconcilable, and at no

point more obviously than in the barbarous anti-Semitic policy of the Nazis.

Everybody knows that anti-Semitic prejudice is present in this country. Probably every man in public life receives letters, often anonymous, always ignorant, brutal, vindictive, often obscene and revealing a pathological state of mind, reviling the Jews. When from this underworld of America's mental slums one comes to more refined and sophisticated racial discrimination, the presence of a potential anti-Semitic crusade is still evident.

All Americans who care for the fine traditions of our democratic heritage should take this to heart. Every Jew, like every man of every race, has a right to stand on his own feet and be treated in terms of his own personality unhampered by group suspicion and prejudice about his race. His race happens to be one of the most distinguished and creative on earth. The contribution of Jews to this country has been and is incalculable. Where anti-Semitism leads to is now so terribly illustrated in Germany that even the first flames of such a conflagration should be stamped out here.

NO RACE HATRED IN PRISONS

WARDEN LEWIS E. LAWES

ANTI-SEMITISM is a problem requiring serious, and above all, intelligent consideration. Living as we do in a country constructed on a foundation of freedom of every conceivable character, it is vital that the rights of the smallest minority receive equal regard with those of our most extensive majorities. It is upon such a principle that democracy is based and preserved, and democracy, today, is a rare and precious element in a world of oppression and brutality.

As the head of a large penal institution, I am glad to observe that the plague of anti-Semitism has not crept into either the governing or the governed bodies of Sing-Sing; nor do I expect that it ever will. And it is a sad commentary, indeed, that such an institution should be free from the degrading influences of the anti-Semitic affliction, while so-called social and civilized groups reek with the disease.

Strange to say, an important lesson can be learned from this condition; and stranger still is the fact that, at last, Sing Sing, a penal institution harboring society's failures, can serve as a model of credit instead of an object of condemnation.

The guards and other officials of the prison have never manifested any anti-Semitic feeling among themselves or in the treatment of prisoners, except perhaps, in a few isolated instances. Each inmate is accepted at his face value; and that is the only intelligent standard by which to judge any human being with whom one does not have intimate relationships.

As far as the prisoners themselves are concerned, constant contact and daily association with each other have removed all racial prejudice. No one is any better; no one is any worse; and in that realization lies the soul of racial harmony.

A non-Jewish criminal, by reason of his Gentile heritage is no less a wrong-doer than a Jewish offender. In fact, crime is not confined to race, creed or class, and prison statistics clearly indicate that no particular division of humanity produces any preponderance of criminals.

In connection with judicial proceedings, there is not the slightest evidence to show that a tendency exists on the part of our judges to impose more severe sentences upon Jews than any other sect, and this same indiscrimination follows right on down through the various departments of our penal system.

In the face of such wholesale persecution as is being conducted today against the Jewish people, it is extremely pleasurable for me to be able to state that anti-Semitism has not intruded its ugly and vicious presence into penological quarters.

And this fact proves conclusively that the entire anti-Semitic question should be solved not by invoking blind and unreasonable hatreds, but by the peoples of the world seeking better understanding with one another.

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HOLLYWOOD SPEAKS OUT

DONALD OGDEN STEWART

UNTIL VERY recently the advance of militant anti-Semitism in Hollywood (as evidenced by the increased spreading of vicious pamphlets from airplanes and in letter boxes by various Los Angeles "militant Christian patriotic Constitutional true-American" individuals and organizations), presented, I imagine, the same spectacle of confusion among the Jews themselves as it has in other democracies, including Germany before 1933. Most wealthy Jewish producers, relying upon the advice of their highly paid lawyers and the various national Jewish organizations to which they have been large contributors, had pursued the customary policy of soft-pedaling and sabotaging any attempts by any organization to bring the fight for racial equality out into the open. Their strategy seemed to consist, almost exclusively, in a futile attempt to convince all writers, actors, directors, and other employees that the proper attitude of every Jew was to walk quietly to the nearest Ghetto and fold his hands.

In following this procedure they thus showed signs of exhibiting the same tendency toward Jew-baiting by the Jews as was evidenced by their Eastern brethren who deplored the election of Governor Lehman in New York and opposed the appointment of Felix Frankfurter to the Supreme Court. Producers threw up their hands in horror at the suggestion of considering an anti-Hitler film which might call attention to the plight of the Jew, and even went so far as to counsel against the casting of any Jewish type in an heroic role on the grounds that it could be misconstrued as pro-Jewish propaganda. They were much more worried about the possible connection of their race with Communism than about the necessity of arousing their brethren to any danger of the advance of Hitler's ideas in Southern California; and they seemed totally unaware of the fact that their insistence on leading the employees into a self-imposed Ghetto not only showed a distressing lack of faith in the real democracy of their fellow-Americans, but also was playing directly into the hands of the enemy in exactly the same manner in which the wealthy Jews of Germany had greased the way for the coming of Hitler. The suspicion was even possible that, like Mr. Chamberlain and Mr. Daladier, they were more concerned with the preservation of their possessions than with any benefit to their race; at least, one could observe in their tactics no possible defense against the coming of Fascism to America other than the meek surrender of the keys to the Ghetto and the prayerful hope that they, personally, might be allowed, in view of services rendered, to continue to own and conduct the film industry.

Since Hitler's latest anti-Jewish activities, however, there seems to have come to Hollywood the beginning of some realization of the fact that the struggle between Fascism and Democracy does not admit of exceptions to be made for any particular class of Jews — even though very wealthy. There are some evidences that the producers are at last realizing the necessity of the film as an educational political force, even at the possible expense of the box-office. A few films dealing with political and even racial themes are now being readied for production.

To the writers of Hollywood this offers a tremendous release from the creative dead-end alley of "boy meets girl"; to the Jews of America it means the timely arrival of a powerful propaganda; and to the faltering democracies of the world it suggests the possibility of Hollywood as a mighty battleship and not a Ghetto.

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The Hate Racket In Mexico

VERA CASPARY

A First Hand Report From An American Writer in Mexico City

San Juan de Letran is the Forty-second Street of Mexico. After it crosses Avenue Juarez and Madero, where the upper-crust Mexicans parade in bad imitation of Fifth Avenue clothes, it takes on a genial, honky-tonk character, offering hot dogs, rotisserie chickens, mounds of rainbow-colored candy, ice cream, gelatine moulds, movie magazines, sleezy ties from Japan and tawdry German toys. The crowd loiters, listening to the cries of street vendors, studying pictures in front of the cut-rate movie theatre, drinking fruit juice at bright, small stands. At night the Neon lights blaze, the crowds thicken, beggars and street serenaders sing, and every pitchman draws a crowd.

Toward the end of January, a loudspeaker snarled from the open windows of a San Juan de Letran office building, shouting abuse against the Jews of Mexico. The accusations were typical. Jews were the international bankers, Jews controlled the money of the world, Jews had come to Mexico to take the business from Mexican merchants and exploit the Mexican working people. Agitators moved through the crowd. After several such broadcasts "rioting" started. Jewish-owned stores were stoned. In front of the Jewish Chamber of Commerce, several blocks away, a Jewish author, Leon Foren, was lecturing. Here another "riot" broke out. Jacob Glantz, a hatter and contributor to the Jewish press, was severely beaten. Words were whispered concerning an attack upon a Mexican woman by a Jew.

The police came with sub-machine guns. Glantz was rescued. Fire trucks cleared the streets. Loiterers, diverted by the noise and excitement of the riots, transferred their interest to the fire trucks and riot cars, following them zestfully around and around the block. The San Juan de Letran office was raided, the agitators jailed.

Mexican papers reported the incident according to the color of their political attitudes. The government announced that street meetings would not be allowed unless permits were secured. And then, a week or so later, there came from the United States the news that the Mexican government was anti-Semitic, that Cardenas hated the Jews, that Toledano favored pogroms and the CTM (Confederation of Trade Unions, similar to the CIO) had started Jew-baiting. The argument didn't make sense, for the same loudspeaker that had blared abuse of the Jews had also been broadcasting invective against Toledano, Cardenas and the CTM. It was precisely as if the Nazis had started a riot on Forty-second Street, alternating anti-Semitism with anti-Roosevelt, anti-Lewis, anti-CIO propaganda, and had then cast forth the rumors that the U. S. was an anti-Semitic country with Roosevelt and Lewis leading the attacks against the Jews of America.

FASCISTS IN MEXICO AT WORK

The basis of the situation is, of course, political. Enemies of the present government, Mexican and American reactionaries, Spanish falangists and Hitler Nazis, have long been awaiting the moment when they might find a common basis for attack upon Cardenas and the progressive government. For years there have been attempts by fascist and reactionary interests of every political color to find a common rallying-ground. Mexico today, like the United States, is in a pre-election mood. Now, if ever, must be expressed the will of fascists and reactionaries to defeat this government, to break the trade unions, to discredit leaders who have given a measure of greater economic and civil freedom to the Mexican people. It is particularly important to the Nazis, straining to extend their power by trade pacts with Mexico, to swing American opinion against the Cardenas government while devoloping grievances against the United States among the Mexican people.

Mexico has about 38,000 Jews. Although their enemies have accused them of seeking and gaining power over Mexican industry, they are not in control of great factories or big department

stores. The only industries which the Jew can be said to control are fur and rayon, industries which they have developed themselves. They own small stores and factories. In one of his early attacks Nicolas Rodriguez, Gold Shirt leader, accused the Jews of operating sweatshops, underpaying Mexican help and making native employees work under unsanitary conditions. Unfortunately there were Jewish operators who committed all of these sins against the Mexican worker; but there were also native Mexican and other foreign factory owners guilty of the same offense; and as Harry Block of the Workers' University pointed out in his report, Rodriguez and the Gold Shirts had never before been concerned with bettering conditions for the Mexican workers and had consistently fought the sindicatos which gave Mexican labor an opportunity to better itself. Rodriguez's style of Jew-baiting was in the tradition. Leaders who have allied themselves with labor's most powerful enemies have most stridently cursed the Jewish shopkeeper for exploiting the workers.

WHO ARE THE ANTI-SEMITES?

Jew-baiting is not, as some of the government's enemies would make us believe, a development of the Cardenas government. In 1929, during the Escobar rebellion, a manifesto issued by Gilberto Valenzuala tried to raise anti-Semitism as a political issue by referring to Calles as "the Jew of the Mexican Revolution." Today this same Valenzuala is a member of the organizing committee of the new "Revolutionary Anti-Communist Party," a mask behind which Nazi and Spanish falangist groups in Mexico are operating, according to documents in possession of the newspaper *Mexico Today*.

Representatives of virtually every anti-government and anti-Semitic organization in Mexico formed the co-ordinating group of this new party. One member is Diego Arenaz Guzman, head of the so-called "Mexican Social Democratic Party," which is tied closely to the "Nationalist Vanguard," whose chief activity has been the distribution of anti-Semitic circulars calling for "Jewish blood, Jewish blood and more Jewish blood . . . to save our beloved country." Another member is Ramon F. Iturbe, former contact man for the Gold Shirt leader, Nicolas Rodriguez, original Mexican Jew-baiter, now in exile in Texas. Documents found in the Gold Shirts' offices after they were outlawed in 1935 proved the association of Rodriguez with Herman Schwinn, the Nazi agent, now under U. S. deportation proceedings as a foreign-born member of the German-American Bund. Schwinn was then head of the Brown House in Los Angeles. Iturbe and Gen. Francisco Coss, members of the "Revolutionary Anti-Communist Party" organizing committee, were jailed after the San Juan de Letran riots. The loud-speaker was operated from Gen. Coss' headquarters, and when his anti-Jewish rages bored the crowds, he turned to anti-Cardenas, anti-Toledano propaganda.

Within a very few days after the founding of the "Revolutionary Anti-Communist Party," the reorganization of the Gold Shirts and the riots, the Mexican National Socialist Party opened headquarters at 87 Donceles Street, Mexico City. Circulars had been sent to members of the German colony, announcing the formation of a Mexican Nazi Party, and demanding support. A German citizen, Hans Heinrich von Holleuffer, well known under the alias of "Hans Helbing," a spy during the war and brother-in-law of an important official in the Gestapo, has been appointed liason agent between the Mexican Nazis and the NSDAP (German National Socialist Workers' Party). (Holleuffer has since been expelled from Mexico). Under special instructions from the German Legation, the German Casio and the German Volkesgemeinschaft, the party is being developed. Cell units function in large stores owned by Germans.

CARDENAS CONDEMNES JEW-BAITING

And while these agencies attack the government, President Cardenas, CTM leader Toledano and the Jews, the rumor is spread in the U. S. that Cardenas and Toledano are leading the Mexican people toward an anti-Jewish frenzy. The situation doesn't make sense. But since when have Nazi propagandists argued reasonably? Unfortunately, however, they have money and loudspeakers, they print circulars and whisper rumors, and the voice of truth isn't always loud enough to drown the hysterical raving of opportunists and demagogues. Particularly when a nation is in a pre-election mood. Nobody knows this better than President Cardenas. He has called attention to the political nature of the street riots. At a dinner in honor of the members of the Permanent Commission of the Congress of the Union, General Cardenas pledged himself to the continuance of the reform policies initiated by his administration and denounced the Jew-baiting as the acts of "opposition groups taking advantage of the coming electoral campaign to incite

irresponsible elements to commit reprehensible acts."

And speaking for the government, the Mexican ambassador to the U. S., Dr. F. Castillo Najera, assured the American Jewish Congress: "The government of Mexico cannot be held responsible in any form whatsoever for these riots. In accordance with the highest tenets of the social revolution in Mexico, the government is categorically opposed to all forms of racial prejudice."

MEXICAN LABOR FIGHTS NAZIS

Other attacks have named Vicente Lombardo Toledano as an anti-Semite. The head of the CTM is hated as John L. Lewis is hated by reactionaries at home, because of his popularity with the workers and his strength in the trade union movement. When the CTM closed sweatshops in the rayon industry, many owned by Jews, Frank Kluckhohn, then correspondent for the *New York Times*, wired his paper that the CTM was anti-Semitic. In this instance the Jews were given the same treatment as native factory operators who had failed to come to agreement with the unions. Toledano is one of the most brilliant of the Mexican liberals, whose speeches ring with hatred for the Nazis. Last November, speaking before a huge crowd in the Palace of Fine Arts at a meeting sponsored by the anti-Nazi Liga Pro-Cultura Alleman, he said:

"Hitler has taken all civil liberties from the Jews. They cannot be citizens of Germany even though they and their fathers were born in Germany. They have no cultural rights, they cannot be doctors, lawyers, judges, teachers, journalists or actors; they may not possess or direct mercantile establishments nor operate financial institutions; they cannot own land or other properties, publish newspapers or control radio stations; they cannot belong to trade unions, or join athletic groups, and in certain towns, even enter public buildings. . . . " and after a long and bitter invective, Toledano concluded, "And what should we think now? That the next step will be the fall of the Third Reich, because of the internal poisoning of the German people."

But deeds more than oratory have shown Toledano a bitter enemy of all Nazis. The CTM battles fascism in every field. When the Italian cruisers that were making a world tour to demonstrate the sea power of Mussolini's government were expected to land in Acapulco, the CTM announced that every worker in the port would wear a black ribbon on his left arm and a ribbon bearing the colors of Republican Spain. "The CTM," Toledano said, "as usual has left to the Government the question of permitting these sailors to visit here, but since it touches upon the attitude of workers represented by our unions, we have taken these steps." The Italian cruisers were recalled by a dispatch from Rome and did not stop at the Mexican port.

After the anti-Semitic riots and the formation of the Mexican National Socialist Party, the city was plastered with posters by the Sindicate de Trabajadores de la Ensenanza de la Republica Mexicana, affiliate of the CTM. The teachers' syndicate did not spare the feelings of the Friends of New Germany in calling Mexico's attention to Nazi insults and Nazi terror. And again, when the movie, *Carmen de la Triana*, which was made by Spanish artists in Germany, was scheduled to open with a benefit performance at 25 pesos a ticket, proceeds to go to Franco's Winter Relief Fund, the union of motion picture operators refused to project the picture unless opening-night proceeds were devoted to the Loyalist cause. *Carmen de La Triana* opened at five pesos a seat, one thousand tickets were sold, and the entire sum was sent to the Loyalists.

THE NAZIS MUST BE STOPPED

That is Mexico. The government, the trade unions and the people are neither fascist, falangist, Nazi nor Jew-baiters. You can see their hatred of fascism written on the walls of small towns and printed in bright red letters on the posters pasted up during the night in Mexico City. With the present government in power, anti-Semitism and its accompanying Nazi philosphy is not likely to creep into the United States from the south. But while we have faith in a Mexican people led by a progressive government, we cannot afford to be smug. *The Nazis are in Mexico.* Yankee fears and prejudices must not be used to strengthen the Hitler forces. National Socialist propaganda and oil company rumors are not too distantly related. There are letters and documents to prove that the Gold Shirts, with their Nazi connections, have offered to act as a "shock brigade" for the oil companies. The late insurrectionist General Cedillo was a valued correspondent of the German embassy.

The Nazis are in Mexico, and we in the U. S. have not been guiltless of aiding their entrance. Our own boycott has advanced trade between Mexico and Germany. We accuse the Mexicans of sell-

ing oil to the Germans and Italians; but we have driven them to this market by falling for the punitive boycott imposed by the owners of expropriated oil wells. As a matter of fact, oil exportation figures show that Mexico is fourth among the countries selling oil to the fascists, with America second and American interests (along with British and Dutch) in Venezuela the first. Our righteous ignorance of the real conditions gives the Nazis a trade basis and propaganda fortress on this continent. And the Nazis, diabolic press agents, are trying to widen the rift between the U. S. and Mexico by accusing the Mexicans of that Nazi sin which is most hated by the American people—race prejudice. One fact must be clear if we are to see this complex situation in full clarity. The anti-Semitic campaign in Mexico is not directed against German refugee Jews, Russian or Hungarian Jews; it is the American Jews against whom they try to whip up antagonism among the Mexicans. Anti-Semitism is another of the Nazi instruments used to widen the rift between the U. S. and Mexico, from which point the Hitler forces hope to open their North American campaign.

The Wagner Child Refugee Bill

S. J. RES. 64

IN THE SENATE OF THE UNITED STATES

February 9, 1939

MR. WAGNER introduced the following joint resolution; which was read twice and referred to the Committee on Immigration:

JOINT RESOLUTION

To authorize the admission into the United States of a limited number of German refugee children.

WHEREAS, There is now in progress a world-wide effort to facilitate the emigration from Germany of men, women, and children of every race and creed suffering from conditions which compel them to seek refuge in other lands; and

WHEREAS, The most pitiful and helpless sufferers are children of tender years; and

WHEREAS, The admission into the United States of a limited number of these children can be accomplished without any danger of their becoming public charges, or dislocating American industry or displacing American labor; and

WHEREAS, Such action by the United States would constitute the most immediate and practical contribution by our liberty-loving people to the cause of human freedom, to which we are inseverably bound by our institutions, our history, and our profoundest sentiments: Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,

That not more than ten thousand immigration visas may be issued during each of the calendar years 1939 and 1940, in addition to those authorized by existing law and notwithstanding any provisions of law regarding priorities or preferences, for the admission into the United States of children fourteen years of age or under, who reside, or at any time since January 1, 1939, have resided, in any territory now incorporated in Germany, and who are otherwise eligible: *Provided*, That satisfactory assurances are given that such children will be supported and properly cared for through the voluntary action of responsible citizens or responsible private organizations of the United States and consequently will not become public charges.

Write now in support of this Resolution to render concrete aid to child refugees!

OPEN LETTER TO THE CATHOLIC HIERARCHY

THE WHOLE WORLD welcomed the statements of the late Pope Pius XI, unequivocally condemning anti-Semitism and racism.

The Jewish people in particular greeted Pope Pius XI's statement that "It is not possible for Christians to take part in anti-Semitism."

Democratically-minded Americans look with dismay and condemnation at the recent utterances and activities of certain Catholics who are violating both the spirit and the letter of the papal statements on this question. The anti-Semitic activities of Father Coughlin, Father Curran of Brooklyn and certain parish priests and Catholic Societies, in various parts of the country, have shocked all democratic Americans.

As the writer in the *New World*, arch-diocesan weekly of Chicago, so ably expressed it:

"Totally out of harmony with the Holy Father's leadership are Catholics who indulge in speeches or writings which in fact tend to arouse feeling against the Jews as a race. Even when their remarks are qualified in such a way as to set the discerning on their guard, these writers should, in view of world conditions today, carefully weigh the danger of creating prejudice in the minds of less discriminating readers and of seeing their writings exploited by the unscrupulous promoters of anti-Semitism."

Father Coughlin, as Monsignor John A. Ryan has pointed out, "is eager or at least willing to promote anti-Semitism in the United States." Father Coughlin claims that he is "a simple Catholic priest endeavoring to inject Christianity into the fabric of the economic system." It would seem to us that the "Christianity" which Father Coughlin is trying to inject, completely contradicts the Christian conceptions embodied in the statements of the Popes and in the utterances of spokesmen of the American hierarchy. What kind of Christianity is it that preaches hatred against the Jews and other non-Catholics? Jacques Maritain, the Catholic philosopher, has spoken eloquently against the new heretical Christianity that preaches hatred and war, and Cardinal Cerejeira, patriarch of Lisbon, condemns in no less uncertain terms those who expect to impose the reign of Christianity on this earth through the triumph of force.

Are all those Catholics who are not in agreement with Father Coughlin's sixteen points, which he claims are today being realized in Germany and Italy, to be relegated to what he falsely calls "the mystical body of Satan?"

The removal of ecclesiastical approval from Father Coughlin's scurrilous weekly *Social Justice* is a welcome step in dissociating his anti-human and anti-Christian propaganda from the Catholic Church. The un-Catholic falsehoods of Father Coughlin and other such Catholics should be clearly denounced and efforts should be made to silence the perpetrators of such lies. This would not only help the victims of the Coughlinite slanders, but would help Catholics against whom there is a growing resentment because of the unfortunate identification of Catholicism, Coughlinism and anti-Semitism.

Father Ryan's warning should be taken seriously when he says, "it has been urged that Catholics in particular ought to refrain from encouraging this campaign of anti-Semitism, from fear that the same methods and the same sacrilege will be used against them when the next anti-Catholic movement gets under way." As anyone who is familiar with the history of the Church in America knows, anti-Semitism has always been accompanied or followed by anti-Catholicism. This truth is again being painfully illustrated by what is happening in Germany. Although Father Coughlin says, "how impractical it is for those who are responsible to overemphasize the persecutions of Catholicism and Protestantism in Germany," the Nazis in the *Voelkischer Beobachter* write: "We have to acknowledge and lead the fight against any international force which endangers the existence of the German people, be it the Internationale of the proletarians, the Black Internationale of the Jesuits and Catholics or the Golden Internationale of Jewish Finance Capital."

Racial division seriously affects the unity of the church not only as an international body but especially in America which has been built up by the co-

operation and unity of different immigrants and descendants of immigrants of various nationalities and races.

In your Pastoral Letter issued to all American Catholics on November 24, 1938, you declared:

"Our country had its origin in a struggle for liberty. Once established as an independent Republic, it became the refuge of those who preferred freedom in America to the conditions prevailing in their native lands. Differing widely in culture, belief, and capacity for self-government, they had as their common characteristic the desire for liberty and the pursuit of happiness. . . . These facts naturally inspire us with an honest pride in our country, with loyalty to our free institutions and confidence in our future. . . .

"His Holiness calls us to the defense of our democratic government, framed in a Constitution that safeguards the inalienable rights of man. This charge solemnly approved the American hierarchy's traditional position of unswerving allegiance to our American institutions."

Anti-Semitism clearly violates the traditional principles of democracy and the teachings and doctrine of the Catholic Church. We call upon you to examine and stop the activities of those Catholics who are violating the charge of the Pope to the American hierarchy and who are swerving from their allegiance to American democratic institutions. We urge you to cooperate with Protestants, Jews and all democratically-minded people to defend democratic rights and freedom of religion and to combat anti-Semitism and racism.

THE EDITORS OF *Equality*,

Nazism Destroys Catholicism

Father Chas. E. Coughlin, whose Sunday harangues recently barred by WMCA for the avowed reason that they were inaccurate, to say the least, and tended to spread anti-Semitism and bigotry in the interest, supposedly, of the Nazis and other totalitarian states, can claim at least one proud distinction. He is a real 100 per cent hero to Hitler, Goebbels and Goering, masters of the Third Reich and enemies of civilization.

The authority for this observation comes from no less a person than Otto D. Tolischus, who is the *New York Times* Berlin correspondent. Mr. Tolischus on November the 27th, included the following statement in a dispatch to his paper: "The German hero in America for the moment is the Rev. Charles E. Coughlin."

That Coughlin's services to the Third Reich must have been tremendous, or at least must have been so regarded by the rulers of that unhappy land, is certainly attested by their high regard for him, which stands out in the more glaring contrast because of their hatred and persecution of all teachers and practitioners of religion, save the peculiar brand which they themselves are seeking to foist upon the German people and the world at large.

The mystery is partially cleared up or at least a little logic is injected into the situation by a review of some cablegrams from totalitarian countries during the past year and some other dispatches of the Associated Press received by the papers. We quote from these sources the following:

Berlin, Jan. 25 (*N. Y. Herald-Tribune*).—A sweeping ban on all Catholic youth organizations in Bavaria—a German province, the population of which is preeminently Catholic—was decreed by Nazi authorities today. . . . Another blow to the Roman Catholic Church will become effective on April 1, when a new tax law becomes operative. Under it real estate and property belonging to the Catholic Church in Germany will no longer be exempt from taxes.

* * *

Duesseldorf, Germany, March 9 (Wireless to the *New York Times*).—The Catholic Church in Germany finds itself considerably hindered by the locking and sealing of the "Catholic Bishop's Central Office" here by the secret political police. Four members of the staff, Mgr. Boehler, Rector Heuser, the Rev. Heuser, the editor, and the Rev. Father Klaus are under arrest.

* * *

Vatican City, May 14 (Wireless to *New York Times*).—The *Osservatore Romano* seizes the occasion to protest in strong terms against the treatment of the Catholic press in Germany and what it terms the campaign of falsehoods and scandal carried on in the German press against the Catholic Church.

* * *

Berlin, Aug. 28 (Associated Press).—Germany's Roman Catholic hierarchy, in a long defiant letter read from church pulpits, pronounced a bitter indictment today of what it calls efforts to destroy the Church and uproot Christianity in general. The Nazis were not mentioned, but no one doubted they were the targets of the attack.

* * *

Washington, Oct. 14 (Special to the *New York Times*).—Complete destruction of the Catholic Church is the aim of the present regime in Germany, the National Catholic Welfare Conference reported to the general meetings of bishops here today.

* * *

Munich, Nov. 12 (Associated Press).—Aroused Nazis today descended on the palace of Michael Cardinal von Faulhaber with bricks and clubs and shattered many windows in the three-story building.

—ANTI-NAZI FORUM, *April*, 1939.

EDITORIALS

PEACE OR WAR?

OUR WORLD is blundering toward war with fearful rapidity. No new day comes with the certainty that nightfall will not see an earth convulsed. International tension has been increasing, not lessening; wanton aggressions, national lawlessness, the destruction of independent states, have become matters of daily headlines. Meanwhile, in a Senate Chamber, the foreign policy of our country is being debated. What shall the attitude of a democratic American people be? What foreign policy will best serve us from the point of view of self-interest alone?

It would seem almost a matter of factual record to say that events of the past several years have written a vivid—and bloody—answer. We have seen a policy, characterized abroad by the appeasement of a Chamberlain, and in America by isolationism, run parallel to a series of international events so shameful, so unjust, so immoral, so bitter—that the human heart can almost burst under them. The years during which these policies commanded our actions—or lack of action—saw successively the butchery of Ethiopia, of Austria, the Japanese savagery in China, and the Italian-German intervention in Spain.

Bombings, the destruction of cities, legless children, nations and people despoiled—a sum of human misery so great, the mind cannot encompass it—this is the fruit of appeasement abroad, and isolationism at home. Nor is it irrelevant for a magazine of this character to point out that every step of the way has been marked by new horrors and aggressions visited upon the Jews. The perpetrators of war and the perpetrators of the pogrom are inevitably one and the same.

Isn't this what has happened? Is it not a matter of record? And did we not see the full fruit of these policies at Munich? What has been the record since Munich? Czechoslovakia ruthlessly liquidated by the man who in September said he had no more territorial demands in Europe; Memel taken; yesterday Albania; fresh demands against Poland, against Rumania; threats against Greece, against Holland, against France!

This—this is the result of appeasement and of our isolationism. The brigands have been given a free hand and they have used it with efficiency. And every day, as a direct result, the world has inevitably been moving closer to war, *America included*. For when there is war in the world, how can we be sure that we will remain at peace? Who can guarantee it? Is it not clear that the only insurance for America is that there should be no war in Europe—or that if there is war, those who make it shall not be aided by us to go on to new aggressions?

The fact is that for a peace-loving people our foreign policy has been madness. We have pleaded peace in words; in deeds we have furthered war. We are supplying the bombs, the airplanes, the oil, the cotton, the scrap for shrapnel. Will this bring peace? Does it help peace to supply the war-maker with the armaments of war? Would it preserve peace for the United States government to sell machine guns to Al Capone?

No! It makes war! We have been aiding the war-makers by our so-called peace policy. We have been giving them the means, and a free avenue for aggression as well. And the more they have succeeded with their butcheries and aggressions, the more aggressive they have become—from Ethiopia to China, from Austria to Czechoslovakia—has this path been in the interests of peace? And are we not closer to war today than we were a year ago?

Out of sheer self-interest, if not for higher motives, the time has come to discard our isolationism, to acknowledge the mistake of a neutrality policy which has not made for neutrality but for subsidization to the war-makers. Peace can still be preserved in the world, but not by a blind, blundering adherence to the very policies which have brought the world to the very point of war.

Readers of this magazine are urged to write to the Senate Foreign Relations Committee in Washington immediately. If we wish to step from passive despair to effective action, let us support the Thomas Amendment to the Neutrality Act which gives the President the right to withhold aid to aggressors and to provide aid to the victims of aggression. Let us achieve peace by a practical fight against war!

ARAB-JEWISH PEACE

ON THE DAY that the British Mediterranean fleet at Malta and Alexandria mobilized to combat a threatened Italian invasion of Corfu, Dr. Chaim Weizmann, President of the Jewish Agency for Palestine, arrived in Cairo at the invitation of the Egyptian Government. Italy's brutal conquest of the little Kingdom of Albania had a radical effect on the whole Arab world. Egyptians, in particular, whose ruling family is of Albanian origin, were shocked at the sudden destruction of the predominantly Moslem country at the hands of the same Fascist Government which terrorized her neighbor, Lybia, into temporary submission, and menaces their own country's existence.

Realizing that if peace could be secured in Palestine the Arab world would be willing to cooperate with Britain against the Fascists, the Egyptian government is endeavoring to continue the abortive London talks on Palestine in Cairo.

The Zionists, who have courageously withstood three years of terrorist attacks are anxious for any peace which would safeguard their basic interests. With all sides anxiously desiring a settlement the outlook for Arab-Jewish cooperation for peace in Palestine is definitely brighter.

EQUALITY IS NOT DIVISIBLE

THE OPPRESSION of the Negro people has been symbolized in its most naked form by the ghastly practice of lynching. It is shameful that we still do not have any law that strikes an effective blow against this criminal practice. Two such bills are before Congress now—the anti-lynching bill sponsored by Senators Wagner, Van Nuys and Pepper, and the Gavagan Bill in the House.

Equality is not divisible. It cannot exist for one citizen and not for another; we cannot oppress one minority and not fertilize movements that will oppress others too. Freedom must be real for *all*, or it will disappear for *all*. The advocate of "white supremacy" is brother to the anti-Semite, the anti-Semite to the anti-Catholic.

It is, therefore, of utmost concern to Jews to see that discrimination against the Negro is outlawed; it is of supreme necessity for Negroes to see that anti-Semitism is combatted.

We urge all readers to write their Congressmen and Senators in support of the bills mentioned above. Do it now!

ALL'S NOT FAIR AT THE WORLD'S FAIR

ALL ROADS lead to the World's Fair. If you purchase an admission ticket, you can get in to see the progressive "World of Tomorrow." The ticket agents at the gates will admit you without regard to race, creed or color. But if you are a Jew or a Negro, trying to get a job as a hostess, receptionist, stenographer, or porter at the Fair grounds, you are out of luck. You are confronted with a barrier that is as high as the Trylon and as all-around-the-mulberry-bush as the Perisphere.

Public denials by Mr. Grover Whalen of discriminatory employment practices are contrary to the facts that have come to our attention. Is it not a fact that World's Fair exhibits and private employment agencies have advertised that only those of "Christian appearance" or of a distinct "Nordic type" need apply? Regardless of the protestations of the World's Fair Corporation, it must answer to the public for having permitted a vicious, un-American practice to sully the reputation of the "World of Tomorrow," not to speak of the "World of Today."

THE ECONOMICS OF DEMOCRACY

THIS YEAR when we celebrate the 150th anniversary of Washington's Inauguration and the 150th anniversary of the first session of Congress, we may well ask ourselves "What did the Founding Fathers mean when they declared that 'All men are created equal?'"

The equality they spoke of was not the equality of ability—that all men are endowed with equal ability—but rather that all men should have equal rights before the law, and equal opportunity to exercise these rights politically, economically and educationally.

The fact that one-third of our nation is still "ill-fed, ill-housed and ill-clothed," is a challenge to us to make our democracy more democratic. Economic insecurity and fear for the future provide fertile soil for disaffection between individuals and groups. Low wages, unemployment and human frustration are the chief breeders of such prejudice as anti-Semitism, anti-Catholicism and anti-Negroism. One major way to provide against racial and religious prejudice is to provide work and opportunity for self-fulfillment to all the citizens of our country.

PELLEY, THE GOATEED FUEHRER

DAVID KARR

The Story of a Would-Be American Fuehrer's Mettle

William Dudley Pelley once "died." Pelley was also kicked in the head by a horse when he was a youngster. The two have no connection with each other, but they are an example of the queer circumstances which have surrounded the forty year life of the leader of the Silver Shirt Legion, one of the most violently anti-Semitic organizations in America.

On Haywood Road, a little way from the center of Ashville, North Carolina, may be found a long low frame and wood, red and white building. The name on the door is "Skyland Press." The entire bottom floor is occupied by a neatly outfitted printing plant, modern and elaborate enough to handle a four-color printing job, no mean feat in itself.

On the upper floor the offices of the Silver Shirt Legion of America may be found. Busily rushing around its interior is a goateed, medium-sized, thin, bespectacled character who goes by the name of Pelley.

His checkered past has included everything from working in a toilet paper factory to drawing down $1,000 weekly for writing Hollywood motion picture scripts.

Pelley became a little feuhrer after he was kicked out of Hollywood. This as a result of serious deterioration of his value as a writer. He blamed it on the "Hollywood Jews who control the industry" and has been at it ever since.

The "Goateed Fuehrer" was born in Massachusetts as the son of an ambitious if slightly ruthless preacher. His father was a mail order "Methodist" preacher, who got religion one day while working in a Boston shoe factory. Papa Pelley finally was given a pastorate in Lynn, Mass., and raised "Little Bill" on his $300 a year salary plus donations of food and clothes from his congregation.

As a youngster Bill used to watch his father at funerals and weddings and developed a mild spiritualist complex which led him to believe at the young and tender age of five that this was his second visit to the earth, that he was a reincarnation.

Pelley, who has always suffered from a severe inferiority complex, soon found that he could awe people with a free knowledge of big words and little known subjects such as Greek architecture, Rosacrucianism, mythology, and other odd subjects.

While use of the above bores people, the hearing of a skinny ascetic youngster spouting in Webster's most difficult phrases set him apart from other youngsters and gave him some of the respect that he desired.

When his father entered the toilet paper manufacturing business, young Pelley was taken from school and put into the business. He never forgave his father for this.

Pelley soon broke with his parent and proceeded to publish his first paper, the *St. Johnsbury Caledonian*, in Vermont.

Although Pelley has bragged that it took real genius to drag a dying little New England sheet from the Sheriff's reach, the Sheriff proved that he was no genius in 1921, two years after Pelley had bought the rag, when it was sold at auction for $50. Pelley was threatened with arrest for ten years on charges by his creditors if he dared to enter the state.

After the World War, Pelley took a job with the Y. M. C. A. in Siberia, a relief worker with the interventionist Japanese forces in Siberia. While on duty in the Far East, sadistic Pelley took great delight in examining the decaying bloated bodies of the dead soldiers.

However, they seemed to make some impression on him and when he heard the wild rumor that the war had been "A vast Jewish Plot to Permanently Slaughter the Christian Race," he vowed to prevent further wars. It took Pelley only two months to forget his oath.

Returning to the United States, Pelley suddenly buried himself in the Bible and mysticism. He traveled to the then young and tender Hollywood and proceeded to pick a juicy writing job for himself. For a while he prospered, and thought little of anything but making money. He set up a New York promotion office to aid the sale of his scenarios.

This was called the "Pelley Press," and its slogan was, "I Write 'Em — You Wreck 'Em." The money rolled in faster than even the wild Pelley could spend it.

However, success has ruined many people, and Pelley went before the chopping block for his turn after a while. All writers have periods in which they "go stale," and Pelley was no exception. His supreme ego refused to permit him to admit that it was his fault, and he promptly blamed his plight upon the "Hollywood Jews."

There followed a period in which Pelley went in for "Pelley Promotions" in a big way. He promoted "Enterprises," which Harland Manchester, writing in *Ken* says, varied all the way from " . . . hot dog stands to an airplane flight."

Discouraged and nearly broke, Pelley moved to a mountain bungalow in a desolate section of California called Altadena Hill.

There, buried among his books, Pelley "Died."

During April of 1928, after a night of reading "A ponderous Volume of Ethnology," Pelley dozed off and between three and four in the morning the irascible Pelley wrote, "A ghastly inner shriek seemed to tear through my somnolent consciousness. In despairing horror I wailed to myself: 'I'm dying! I'm dying!'" He had "a physical sensation which I can best describe as a combination of heart attack and apoplexy." Shortly he was "plunging down a mystic depth of cool, blue space" to come to rest in the sturdy arms of two kindly-faced gents who gently immersed him in a pool of clear blue water. Then he was hurled back into the vapor and awoke in his bed feeling pretty bad.

From that point on he had a mission in life. He lit his pipe to meditate, only to have it whipped from his mouth by an unseen hand. He gave up smoking, liquor, coffee and tea after that.

Pelley has offered another version of his "Death" to his unsuspecting public, but he generally sticks to the first interpretation, though he will admit to the other with a straight face if pressed.

At this point, Pelley grew the "Dandruff trap" which hides his weak chin today.

The mysterious person that Bill met with in "Death" has "Directed" all his actions since that day. He was directed by his Oracle which we shall hereinafter refer to as "Oscar the Oracle," to organize his Silver Shirt Legion, to become the country's leading anti-Semite, and to champion fascism in America.

"Oscar" told him to write an article, "Seven Minutes in Eternity." The publication of this article brought a veritable stream of crackpots, astrologists, mysticists and Seers to his door. Pelley claims that "Oscar" Winchelled him the tip on the coming of Adolph Hitler.

His troubles with Oscar took so much of his time that Pelley stopped his previously gainful fiction-writing. When he miraculously stopped receiving money from editors, because he was not turning in any stories, Pelley announced that this too was a "Jewish Plot."

In 1930, Pelley published his first political magazine, *The New Liberator*, which he sold to his mystic disciples. He was financed by some of his more affluent believers, to whom he sold preferred stock. This netted $13,000 for the foundation of the "Pelley Press of Ashville, N. C."

He followed this with a series of other papers including *The Silvershirt Weekly*, *The Silver Ranger*, *Pelley's Weekly*, *Pelley's Confidential Information*, and the current *Liberation*. He has also published numerous pamphlets and claims to have written 83 books.

For all his "Goatees," "Oscars," crackpot theories and mental flaws, behind these false front demagogic tactics, lies a smooth brain, well equipped to carry on agitating demagogy, with the trained hand of an educated publicist.

It is a grave error to attempt to ignore Pelley because of his varied background. There is method in the man's madness.

From the very eve of Hitler's rise in Germany, Pelley was ready to swing to his defense in this country. He was not only willing, but eager to follow instructions from the German Nazi fuehrer on the best and most effective means of bringing Fascism to the U. S. A. He has been one of the leading collaborators with the Nazi agents in the U. S. A.

His Silver Shirt Legion has been holding joint meetings with the German American Bund for years. It was at one of these joint meetings that Pelley's chief organizer, "Field Marshal" Roy Zachary, a former day laborer, threatened to assassinate President Roosevelt, making the headlines the nation over.

Pelley has held secret meetings with Sidney Brooks, a leader of the fascist "Order of '76," who is the son of the Nazi agent Colonel Edwin Emerson, as early as five years ago. Pelley has had

countless meetings with Fritz Kuhn, dummy leader of the German-American Bund, and with other Nazi agents in this country.

He is one of the trusted few who are scheduled to be leaders of fascism in America. He has been foremost in setting the line for many of America's leading fascist periodicals through his Silver Shirt magazine, *Liberation.*

Pelley is currently waging an "Impeach President Roosevelt" campaign, which has struck the keynote for a new drive by other fascist sheets like the *National American,* organ of the American Nationalist Party, whose editor, Peter H. Stahrenberg, has ony recently been accused of being a Nazi agent.

It was Pelley who issued the clarion call for the formation of a "Christian Party" as long ago as 1933, a cry which is being taken up in many parts of the country under the guidance and tutelage of the un-American Father Coughlin, among whose followers the "Christian Front" party is being organized.

His Silver Shirt Legion, the members of which wear a foot high "L" on their greyish shirts, contribute $10 for the dubious privilege of joining. They must also pay monthly dues of $1. The membership is estimated to be in the neighborhood of 75,000, giving Pelley a possible income of $750,000 annually, a tidy sum for any movement to work with.

Meetings of the Legion include uniformed drilling, frequently with concealed weapons. Local "Marshals" devote themselves to reading Pelley's pamphlets and books aloud to the membership. These include the new "Jews in our Government," a document which attempts to prove that the vast majority of Government leaders from President Roosevelt to the second-string garbage collectors are "Jew communists."

Well informed sources have revealed an enormous planned infiltration within the U. S. Army and in State National Guard units of the Silver Shirt battalions who think that it is so much easier to get a military training at the Government's expense, even if that Government "be ruled by Jew communists."

Pelley, though once "Dead," and kicked by a horse as a child, nevertheless constitutes one of the leading menaces to Democracy in the country today, ranking on a par with Kuhn, Coughlin and Major General George Van Horn Moseley in the race for "Fuehrer's" laurels.

Hall of Fame

FOR A DISTINGUISHED contribution to American idealism; for a magnificent gesture against the intolerance of D. A. R. Jim-crowism bias; we nominate MRS. FRANKLIN DELANO ROOSEVELT to *Equality's* Hall of Fame. Her resignation from the D. A. R., expresses the deepest sentiments of millions of liberty-loving citizens who are firmly convinced:

That every racial and national group has dis tinct artistic and cultural contributions to add to the sum total of American life.

That the superb art of Marian Anderson is the flowering of a free people "dedicated to the proposition that all men are created equal."

That wherever Fascism rules, the arts and sciences degenerate into brutish nonsense or else, for want of free human agents, perish.

That only where democracy prevails, can arts and sciences flourish for the sake of human welfare and life's ennoblement.

Hall of Shame

FOR REPEATED attacks against the foreign born and aliens; for distinct anti-refugee and pro-fascist expressions; we nominate SENATOR ROBERT R. REYNOLDS of North Carolina to *Equality's* Hall of Shame.

For extolling the virtues of fascism over a nationwide radio hook-up;

For his Tory speeches in the Senate;

For creating The Vindicators, an organization bearing earmarks of the Ku Klux Klan and incipient Storm-troopism;

For his publication, *The Vindicator,* which earned the following characterization from Pelley, a fellow North Carolinian and head of the anti-Semitic Silver Shirts: "Reynolds, drawing money from the Federal till, espouses a duplication of Pelley's Movement seven years late";

For polluting the Congressional atmosphere with un-American doctrines;

For his bid to "fuehrer" fame.

SHOLOM ALEICHEM'S ANNIVERSARY

No writer, with the possible exception of Victor Hugo or Maxim Gorky, was as much beloved by his readers during his lifetime as was Sholom Aleichem, the most celebrated of all Yiddish writers whose eightieth birthday is now affectionately being observed in every country of the world where Yiddish-speaking Jews live.

He was a man of the people, of the oppressed and impoverished Yiddish-speaking Ghetto people of Russia and Poland. They loved him because he had elected to be their voice—to articulate for them their hungers, their frustrations and their dreams. To his readers he was the good companion, the affectionate friend, the gay consoler. He tried so gallantly to mute the suffering of the Jewish masses, not to minimize it, but to counter-poise it with gentle laughter and courageous self-irony.

He was the great interpreter of the Luftmensch, the impoverished, vocationally untrained, aerial plant of the lower Jewish middle class. He celebrated the moral strength and the goodness of the very small man, the man without bread and without a voice, but with a brave heart who carries his tribulations like a banner, but with a sweet humility, nevertheless.

Sholom Aleichem had nothing but Homeric laughter for those overfed, heartless, wealthy Jews who remain indifferent to the suffering of the poor among their own people. He impaled them on the spit of his raillery with relish.

He never attempted to strike any precious literary attitude and spurned to clothe his ideas and feelings in the language of obscurity. He wrote unaffectedly in the undistilled speech of the people, with all its wonderful Jewish folk-wisdom and sayings, with its familiar flavors, sounds, smells and colors. Like another great Jewish writer, Heinrich Heine, he tried to make a difficult life more endurable by the bravery of self-irony, as if to say: "Brothers—let us not take our misfortunes too seriously."

Whenever life grew to difficult or the sky became overcast with the threat of terrible things to come, Yiddish-speaking Jews the world over, often turned to the works of Sholom Aleichem for comfort and courage. They read him out loud, in the family circle, collectively sharing the joy of his earthly laughter. As if by magic, the sorrow and the fear vanished from them, for the burden of all of Sholom Aleichem's writings was: be brave, be strong, never allow yourself to despair—all that is good and true in life will triumph in the end.

That is why, when Sholom Aleichem died in New York less than twenty years ago, tens of thousands of Jews, the people he wrote for and comforted, followed his hearse, weeping uncontrolably. It was as if their own beloved father had died. Their grief was a supreme expression of literary judgment, a pronouncement upon a writer by an entire people, representing the goodness and nobility of life itself.

The High School

SHOLOM ALEICHEM.

IT WAS WINTER. Opposite me sat a middle-aged Jew with a reddish goatee tinged with grey. His coat of fitch fur was moth-eaten in several places. We started a conversaton.

"A man's worst enemy," he said "couldn't do him more harm than he can do to himself. Especially when a woman, a wife, I mean, mixes in. Of whom do you think I'm speaking? Of myself, of course.

"Take, for example, myself, just as you see me: is there anything exceptional about me? Nothing at all, an ordinary human being. Is it written on my forehead whether I have money or not, or whether I am up to my neck in debt? Perhaps I did have money once, and not only money, either. Money's nothing. I had an income, I was respected. I lived modestly, I was not one of those who aim high, I didn't make a commotion like others who like to rush around and make a lot of noise.

"No! I had my own idea: better to go cautiously and quietly. I ran my business cautiously and quietly. Cautiously and quietly I went bankrupt on several occasions.

"But, after all, there is a God in this world. . . . And he endowed me with a wife. She's not here, so we can speak quite frankly. A wife like all wives. Not so bad to look at, really. In fact she is a fine figure of a woman, twice my height, and handsome, as wives go. A beauty, you might say, and not a fool by any means — clever, and she can argue like a man!

"But that's the whole trouble. Let me tell you, it's no good when your wife is like a man! I don't care if she's a thousand times clever, but after all, God created Adam first and then Eve. Only try to tell her that!

"'That God created you first and then us,' she says, is His business. But that He put more brains in my little finger than in your head is not my fault.'

"'And in what connection, may I ask, are you bringing this up now?'

"'I'm bringing it up because I have to bear the brunt of everything. And, if our boy has to be admitted into the high school that's my worry, too,' she says.

"'Where is it written that the boy has to be entered in the high school? Do you think I mind if he gets all his learning at home?' says I.

"'How many times have I told you,' she answers, 'that I have no intention of doing the opposite of what the world is doing. Don't you know,' she says, 'that everybody sends their boys to the high school nowadays?'

"'Well, all I can say,' says I, 'is that everybody's gone mad then!'

"Huh!' says she, 'only you have remained in your right mind, eh? If other people had the kind of mind you have, I would be sorry for them!'

"'Well, says I, 'everyone is guided by his own mind.'

"'Mmph,' says she, 'if my enemies and my friends' enemies had in their pockets and their trunks and their closets what you have in your head, I wouldn't envy them.'

"'And I don't envy the man whom a woman judges,' I said.

"'And I,' she retorted, 'don't envy the woman who has a man that even a woman can judge. . . .'

"That's what you get for arguing with your wife! You tell her one thing and she will tell you the Lord knows what. You utter a word and she gives you an argument. And just try not to answer her. She will start bawling, or simply faint. And then, let me tell you, you're in for it. In short, *she* had her way and not I, because—what's the use of fooling yourself?—if she wants something she'll get it.

"Well, that's how the high school business started. The thing to do, it seemed, was to prepare the boy for the junior preparatory class. 'Junior preparatory'! How important it sounds, to be sure. Why, any Jewish boy from the *kheder*,* from the first class, could beat them all hollow, not to mention a youngster like mine! You could travel up and down the whole empire and you wouldn't find another like him. Of course, I'm his father and maybe prejudiced, but that boy really is so smart, you wouldn't believe it.

"Well, to cut a long story short, the kid took the examination—and flunked. What d'you think was the trouble? They gave him a 'two' for arithmetic. He can't count, they said, he's weak in mathematics, if you please. How do you like that? My lad, than whom there isn't a smarter one in the whole empire, and they talk to me about mathematics! In short, he failed!

"I was much annoyed of course: once he had taken their examination, he ought to have passed. But after all I'm a man and not a woman, so I decided: to hell with them! We Jews have put up with worse. But try and make her understand! Once she got the high school bee in her bonnet, there is nothing to be done about it!

"'For God's sake,' I said to her, 'what the devil d'you want that high school for, will you tell me? To avoid military service? But he's our only son, thank God.* You want to guarantee him a living when he grows up? But why shouldn't he be a shopkeeper like myself, or a merchant, like all Jews, I should like to know? And if it's his lot to become a rich man or a banker I wouldn't upset myself about that either!'

"But you tell her one thing, and she harps on her own string. It's like water off a duck's back!

"'Perhaps it's better for him not to enter the junior preparatory course,' she says.

"'And why better?'

"'Because,' says she, curtly, then he'll be able to go straight into the senior preparatory.'

"Let it be the senior preparatory, I don't mind. As if it mattered when there isn't another head like his in the whole empire! But what do you think, when he went for his exams he got another 'two'!

"More trouble: his spelling isn't as it should be. You see, he writes all right, but there's one letter that stumps him every time, that's the letter '.....'.)** I don't say he doesn't write it down, he does, but he doesn't put it exactly where it belongs.

"As if that mattered! I suppose I couldn't go to the fair at Lodz or Poltava if my son puts the letter '—' wherever he feels like putting it!

"But when she learned the news, she took it very much to heart, of course. She began running here and there. Went to the principal. Swore by all that's sacred that the boy knows everything and knows it well and that he must be given another examination. Of course, they didn't want to listen to her. They gave him a 'two' and that was that. And a 'two' with a minus in front of it! What could you do, if that's the way they felt about it?

"'Well,' says I, 'what are we supposed to do? Go and drown ourselves? Not a bit of it. We Jews have put up with worse troubles, I dare-say.'

"All that is beside the point, however. As for me I was sorry for the boy more than anything. My heart ached for him. It was hard on the lad, really. All the boys would be going around in those shiny silver buttons and he would be the only one without buttons.

"'You're a little fool,' I told him. 'Do you think everyone can get in? Someone has to stay at home.' But when the wife heard me, she went into a tantrum and flew at me.

"'Look how tender-hearted he's become all of a sudden! Who asked you to console the boy with such smart talk? You better get a good tutor for him, a special Russian one, too. For Russian grammar!'

"How do you like that? Go and provide two tutors, in other words. One tutor and the *melamed** are not enough, I suppose. Well, with one thing and another, she, of course, had her way, and not I, because—why fool yourself?—if she wants something she'll get it.

"To make a long story short, we hired another teacher, a Russian this time, no Jew for us, oh no! A real *bona fide* Russian. Because, compared to the grammar required for the first class of the high school, horse-radish is sweet. Grammar with that letter '.....' is no joke, I can tell you.

"And what a teacher the Lord sent us, to be sure! I'm ashamed even to talk about him. He made our life miserable, he did. He treated us like dirt and made fun of us to our faces. For instance, the scoundrel couldn't find a better word for his grammar exercises than 'garlic': garlic, of the garlic, to the garlic, by the garlic! The devil take him! If it hadn't been for the wife I should have taken him by the collar and thrown him out together with his cursed grammar!

"But she put up with everything. As long as the boy learned where to put the '.....' How they tortured the poor child

* Hebrew religious school.

* Only sons were exempt from conscription in tsarist Russia.

** This letter (YAT) was dropped when the Russian alphabet was simplified after the October Revolution.

* Private Hebrew teacher.

that winter! The examinations, you see, weren't to be held until May.

"After seven weeks he went to the exams and came home, not with a 'two' this time, but with a 'four' and a 'five.'

"What rejoicing there was! Everyone came to congratulate us. Wait a bit, think I, with your congratulations. We don't know yet whether he'll be accepted. And we won't know until August.

"Why August, I'd like to know? Just go and ask them! Well, we Jews have had worse things to put up with!

"August arrived at last. I see the wife is on pins and needles. She runs around like mad—from the principal to the inspector, from the inspector to the princial. 'Why,' I ask her, 'do you rush about like mad from the one to the other?'

"'What do you mean, why do I rush about? So you're a greenhorn here—are you? So you don't know what has been happening in the high schools in the last few years. You never heard of quotas for Jews?'

"And, what do you think, she was right! They didn't take our son after all. Why, you ask? Because he didn't get two 'fives.'

"'If your son had two fives,' they said, he might have been accepted.'

"How do you like that, 'might have been?' Of course, I got such an earful from the wife that I'd rather not dwell upon it. But I was sorry for our youngster most of all. He lay on his bed, his face buried in the pillow, and wept as though his heart was breaking.

"In short, I had to hire another tutor, a student from the same high school, to coach him for the second class, but this time everything was different, because the second class is no joke! Besides grammar and mathematics, you have to study geography and spelling and all sorts of things. Although, between you and me, all that isn't worth an empty egg-shell. Any page from the Talmud is more difficult than all their learning, and there is a great deal more sense in it, too. But what can you do! Jews have put up with worse!

"Then began the fuss with the lessons. From early morning—lessons, prayers rattled off—lessons, breakfast bolted down—lessons, the whole day, lessons! From morning till night you could hear him in his little room, repeating: 'nominative, accusatve, addative and subtractive.' The whole day it dinned in your ears! The child neither ate nor slept.

"'What has the boy done that you should torture him so?' I said. 'You've no mercy. The child may get sick, God forbid!'

"'May you bite off your tongue for saying a thing like that,' my wife retorts.

"At last the long-awaited day arrived. Again he went to the examination, and returned with 'fives' in all subjects. And how could it be otherwise, when you could scour the whole empire without finding another head like his?

"Well, not everything is fine and dandy, you might think? But when they hung up the list of new pupils my son's name was missing!

"The wife, of course, raised a hullabailoo. What was the idea, she wanted to know. It was scandalous! Hadn't the boy passed with 'fives' for everything? Oh, yes, she would go and show them, she'd tell them a thing or two, you'd see!

"Well, she went and showed them until they told her to stop bothering them—or, between you and me, simply threw her out. And then there was the devil to pay!

"'What kind of a father are you!' she screamed. 'If you were a decent father, a loving father, like others, you would also find a way to get to the principal, like others do. Use influential friends.'

"How do you like that? Leave it to a woman!

"'That will do,' says I. 'It's enough for me that I have to remember to pay my fees to the *kheder*, I have my bills, the market accounts, and notes, and all the rest of it to attend to. How would you like it if I went bankrupt because of your damned high school, eh? I'm fed up to the neck with that high school of yours!'

"After all, I am only a human being and there is a limit to any man's patience, so I lost control and let her have it. . . . But in the end it was she, of course, who had her way, and not I, because—why fool yourself?—if she wants something she'll get it.

"So I began to search for strings to pull, for influential friends. I suffered plenty of insults and humiliation. I often had to blush with shame. For everyone asked me the same question, and I must admit they were justified.

"'You, Reb Aaron,' they would say, 'are a man of means, and you have an only son. What evil spirit is urging you to stick your nose where you're not wanted?' Try and tell them that God has blessed you with a wife who has high school on her brain!

"But I am not a simpleton, either; with God's help I found a way to secure an audience with the principal himself. I went into his office and sat down to have a talk with him. Never mind. I know how to talk to the gentry, too, when I want! I don't have to search in my pocket for words.

"'What can I do for you?' he asked me, and offered me a seat. I began talking to him softly, almost in a whisper:

"'Mr. Principal,' says I, 'we are not rich, but we have some small means and a very nice boy, a fine chap who,' says I, 'wants to study. I also want him to study. And my wife wants it very much.'

"'Well, and what can I do for you?' he asks me again. I move closer to him and repeat: 'Sir,' says I, 'we are not rich, but we have some small means and a very nice boy, a fine chap who wants to study. I also want it. And my wife,' I says, 'wants it *very* much. . . .'

"I emphasize the word 'very' to make him understand. But how can they understand such subtleties? Of course, he didn't catch on, and he asks me again, in quite an angry tone this time: 'But what do you want?'

"Then I put my hand slowly into my pocket, withdrew it slowly and said to him slowly: 'Excuse me, Mr. Principal, we are not rich, but we have some small means and a very fine boy, who wants to study. I also want him to study. And my wife,' says I, 'wants it *very* much,' and I emphasized the word 'very' even more and pushed the banknote into his hand. . . .

"Then he understood quick enough. He took out his notebook and asked me my name, my son's name and what class he wanted to enter. Ah, thinks I, now you're talking! And I explained to him that my name is Katz, Aaron Katz, and my son's name is Moishe, which is the same as Moshka, and he wants to enter the third class.

"'In that case,' he says, 'bring him in January. Then he will get in for certain.'

"You hear that? A different matter altogether. If you don't grease the wheels, they won't go round, as they say.

"I was sorry he couldn't start at once. But once they tell you to wait, you have to wait. We Jews have put up with worse than that.

"January came around. Again a hullaballoo, again a hustle and bustle. Today or tomorrow they had to have a meeting, a council, they call it. The principal and

the inspector and all the teachers would get together and only after this meeting, council, I mean, it would be decided whether he was to be accepted.

"Well, the day came and, of course, the wife was not at home all day. No dinner, no samovar, no nothing.

"Where was she? At the high school, of course! That is, not exactly at the school, but outside the gates. She stood in the frost from early morning, waiting for the meeting, the council, that is, to end.

"It was bitter cold, a snow-storm was raging, and she stood outside the doors of the high school waiting and waiting. Remarkable! You'd think she ought to have known that once the man had promised, everything would be all right, especially after . . . you know what I mean. But try and tell a woman! She waited an hour, two, three, four. All the students had gone home, and still she waited. And what do you think, she did find out, after all!

"The door opened and one of the teachers appeared. She dashed up on him: 'Perhaps you know what was decided at the meeting, the council, I mean?'

"'Why shouldn't I know?' he answers. 'Altogether twenty-five boys have been accepted: twenty-three gentiles and two Jews.'

"'Which Jews?' she asks.

"'Shepselson and Katz.'

"When she heard the name Katz, the wife made a bee-line for home. She dashed in, gasping from exhaustion: 'He's accepted! Accepted! Congratulations! The Lord be praised!'

"She actually had tears in her eyes. Well, I, too, was glad, but I didn't see any reason why I should start dancing with joy. After all, I'm a man and not a woman.

"'You don't seem to be much affected by the good news,' she said to me.

"'Why do you jump to such conclusions?' I asked.

"'Because you stand there like a dummy,' she replied. 'If you knew how our poor boy was pining away, you wouldn't stand there like that You'd be off to the store to buy him a student's uniform, with a cap and a brief-case, and arrange a little party and invite the friends.'

"'What's the occasion for such festivity, I'd like to know? What is this anyway—a *bar mitsva*,* or a wedding, eh?' I asked quite calmly, because, after all, I'm a man and not a woman.

"Of course, she took offense and refused to speak to me altogether. When a wife stops speaking to you it's a thousand times worse than if she was hollering. When she hollers you hear her voice, at least, but when she says nothing, you can talk and talk until you're blue in the face. . . . And, of course, she had her way, and not I, because—why fool yourself?—when she wants something she gets it.

"To make a long story short, we had a party and invited all the friends and acquaintances. We dressed the boy from head to foot in new clothes: a handsome student's uniform with shiny buttons, and a cap with a badge. He looked just like a governor.

"How pleased he was, the poor kid. He was a different child! He beamed with joy like the sun in August. The guests ate and drank, and showered the boy with all sorts of good wishes: that he should study in good health and graduate in good health and enter the university. . . .

"'University?' says I. 'That's going a bit too far. We'll get along quite all right without that. Let him finish the first few classes of the high school and then, with God's help, we'll marry him off. . . .'

"The wife laughed, and winking in my direction, she said: 'Tell him he's making a big mistake. He's still old-fashioned,' she says.

"'Tell her,' say I, 'that we old-fashioned people are smarter than the new-fashioned ones.'

"And you may let him know,' she retorts, 'that he is—excuse me for the expression—an old —.'

"Everyone laughed.

"'What a wife you've got, Reb Aaron, not a woman, a regular Cossack!'

"By this time the guests had drunk up all the wine and were quite gay and then they started to dance—you could hear the floor creaking under them! They dragged me and the wife in, with the boy in the middle. The dancing kept up until dawn.

"The next morning I took him to the high school. We came a bit too early, of course. The doors and the gates were locked. There wasn't a soul in sight. We had to wait a good long time in the street and we got good and frozen.

"We were quite relieved when the doors opened at last and they admitted us into the building. Before long, youngsters with brief-cases began to arrive, and soon the noise was deafening, they were talking and laughing and running hither and thither —a regular bazaar!

"Presently some one in gold buttons (a teacher, I suppose) comes up to me with a slip of paper in his hands and asks: 'What have you come for?'

"For answer I pointed to the boy. 'My son has just been enrolled.'

"'In what class?' he asks.

"'In the third,' says I.

"'And what's his name?'

"'Katz. Katz,' says I, 'Moishe Katz, that is, Moshka Katz.'

"'Mosha Katz?' he says, 'There is no Moshka Katz in the third class. There is a Katz, not Moshka, but Mordukh Katz.

"'What do you mean, Mordukh?' says I. 'Moshka and not Mordukh!'

'No,' says he, 'Mordukh!' and shoves the paper under my nose. I yell 'Moshka,' and he yells 'Mordukh!' Well, we kept up this Moshka-Mordukh, Mordukh-Moshka, until I finally realized that a very curious thing had occured: what had been intended for my son had gone to someone else.

"How do you like that, eh? A mistake, if you please! They accepted a Katz, all right, but not mine. You see, there is another Katz in our town, two Katzes!

"My heart was wrung to see that child. Of course, they immediately ordered him to remove the badge from his cap. A bride before the altar never shed as any tears as that boy of ours that day. I argued and pleaded with him but nothing helped.

"'Just look what you have done now,' I said to the wife. 'Didn't I tell you that the high school will be the ruination of him? I hope to God that the whole business will end well and that the boy, God forbid, won't get sick from all this!'

"'Let my enemies get sick if they wish,' she replied, 'but my son must enter the high school. He will enter next year, with God's help. And if he doesn't get in here he'll get in somewhere else. But enter he must and shall! If I die in the attempt!'

"Did you ever hear of such a thing? Naturally, she had her way, and not I, because—why fool yourself?—when she wants something she gets it.

"In a word, I'll spare you the details. I traveled all over Russia with him. We stopped in every town that had a high school, sent in our application, took the examinations, and passed, of course, passed very well, in fact, but still they wouldn't take him in anywhere. Why? All be-

* Confirmation.

cause of those accursed quotas for Jews.

"You won't believe me, but I thought I had gone mad myself: 'You fool, why are you rushing about like a lunatic from one town to another? What the hell do you do it for?' I asked myself.

"Everybody likes to have his own way, and I had my mind made up: the whole business had made me obstinate.

"Finally, the Creator took pity on us. In Poland I found a high school, a 'commercial' proposition, where one Jew was accepted for every gentile, which means fifty per cent.

"But what was the fly in the ointment this time? It appeared that every Jew who wanted to enter his son there must appear together with his own gentile and if the gentile passed the examination and if the tuition fees were paid for him, then the Jew might also be accepted. That meant you had two burdens to bear instead of one.

"You understand? It wasn't enough that my head ached with worrying about my son, it must ache now for a stranger, because if, God forbid, Esau didn't pass the examinations, then Jacob was lost!

"I nearly ran my legs off before I found a gentile, the son of a local shoemaker, Kholyava, they called him. But when the time came for the examinations, my shoemaker failed, of course, and how!

"And in what do you think he failed? In Scripture! My son had to take him in hand and coach him in Scripture! You may ask, of course, how my son came to know about Scripture? There is nothing surprising about it. When a boy has a head the like of which you couldn't find anywhere in the empire. . . .

"Finally the long-awaited day arrived and both, thank the Lord, passed. All that had to be done was to register them and get a receipt. And what do you think, my Kholyava wasn't there! What had happened? It seems his father didn't want his son to go to school with so many Jews! He didn't want it, and that was the end of it! Why should he, he said; all doors were open to him anyway. He could enter his son wherever he wished. And wasn't he right? Of course, he was right!

"'And what do you really want, Mr. Kholyava?' I asked him.

"'Nothing!' says he.

"Well, I dashed hither and thither. Thank goodness, some kind friends intervened, took Kholyava to the saloon, drank two or three beers with him, and everything was arranged.

"My eyes nearly popped out of my head when at last I saw the receipt. Praised be the Lord! At last! Now I could offer up a prayer of thanksgiving to the Lord: 'Glory be to God for relieving me of this punishment. . . .'

"I took the next train home and found more trouble awaiting me. What's the matter this time? The wife has been thinking and thinking, and had decided: how could she live here without her only son? Why should he be there and we here? What was the use of living at all in that case?

"'And what would you suggest, for example?' I asked her.

"'What would I suggest? Don't you know yourself what I would suggest? I want to live with my son?'

"And what about the household?' I ask.

"'Nothing will happen to the household.'

"What can you do with a woman like that?

"In a word, she packed up and went off to our son in Poland. I remained alone in the house.

"It was a torture I wouldn't wish on my worst enemy. I existed rather than lived, my business was neglected, everything went to pieces. All I did was write letters. Letters flew back and forth: 'My dear wife . . . 'My dear husband. . . .'

"'For God's sake,' I wrote to her, 'come to your senses. What will be the end of all this? After all, I am only a man. Without a woman in the house, you know yourself . . .' But she was deaf to my entreaties.

"And, of course, she had her way, and not I, for—why fool yourself?—if she wants something she's bound to get it.

"In short, my story is coming to an end. I went out of business, sold everything at half its value, and went to live with them in Poland. I arrived and began to look about and see whither God had brought me. I snooped around and after a great deal of trouble I entered into partnership with one of the local merchants. A decent person to look at, a well-to-do householder from Warsaw, an elder in the synagogue. . . . But I soon discovered that he was a rascal, a swindler and a thief. Nearly made a beggar of me, in fact; I can imagine how I should have liked that!

"One day I come home and see my son coming to meet me, looking rather strange. He was red in the face and the badge was missing from his cap.

"'Say, Moishe,' I ask him, 'what's happened to that thingumbob you wear in your cap?'

"'What thingumbob?'

"'The badge!'

"'What badge?' he asks.

"'The badge off your cap. Didn't I buy you a new cap with a new badge for the holidays?'

"He got still redder. 'I took it off,' he answers.

"'What d'you mean, you took it off?'

"'I am free now. . . .' he says.

"'How, free?'

"'We're all free,' he says.

"'All free?'

"'We're not going to classes any more,' he says.

"'Not going to classes any more?'

"We've gone on strike,' he says.

"'On strike—you!' says I. 'Fine strikers, I must say! Is it for this that I spent all my money and energy, in order that you should make strikes? If you don't pity us,' I said, 'pity yourself at least! Don't you know the Jews have to answer for everything! We're always the scapegoats!'

"And I began to shame him, and reason with him as a father should reason with his son.

"But after all, God blessed me with a wife! In she runs, and starts lecturing me. I've gone feeble-minded in my old age, it seems. I don't understand anything that is going on in the world. The world has got wise now. Everything is open to everybody, everything is free. The world is equal for everyone, there are no rich and poor, no masters and slaves, no underdogs, no undercats, no millionaires, no top hats. . . .

"'Now, now,' says I, 'where did you get all these fancy words from? You have got hold of a new language altogether. All you need now is to go and let the chickens out of the coop, let them free.'

"Well, she flew into such a rage as if I had scalded her with hot water, and she started to holler at me. You know the way they do. There is nothing you can do but stand and listen calmly until the end, if there ever is an end.

"'You know what,' I said, 'I repent, I was wrong . Only for goodness sake, keep quiet, calm down! I beat my breast —I have sinned. . . . I am guilty. But stop, for the love of God, stop!'

"Stop? Not her!

"'No,' she yells, 'I want to know why, for what reason, what the deuce, how on earth, whatever for. . . .'

"Tell me, I beg of you, who invented wives?"

AMERICAN JEWS CONDEMN "HUSH-HUSH"

A Digest of Editorial Opinion

How should the Jews respond to the growing wave of anti-Semitism in the United States? This question is being asked with increasing frequency on the part of Jews and Christians in the U. S.

The answers to this question can be classified in two general categories: 1) Those who maintain that the Jews should remain silent and passive in the face of anti-Semitism, and 2) Those who maintain that the Jews have a responsibility to themselves and to democracy and therefore must combat anti-Semitism vigorously.

From a study of the responses to this fundamental question, it is becoming clear that all the forces in American life concerned with the defense of democracy and with the necessity of combatting anti-Semitism are veering from the "hush-hush" position to a demand for action. Increasing numbers of voices are being heard in America, calling for a militant program, calling for action on the part of Jews to defend their constitutional liberties.

We present herewith excerpts of statements and editorials from different parts of the United States, representing a cross-section of American Jewish opinion, indicating the rising trend of Jewsh sentiment against any policy of passivity or cowardice.

The following is an excerpt from an editorial in *The Reconstructionist*, published by the Society for the Advancement of Judaism.

PAGING THE GENERAL JEWISH COUNCIL

Last August in Pittsburgh there was formed the General Council for Jewish Rights (since renamed the General Jewish Council) embracing representatives of the American Jewish Committee, the American Jewish Congress, the B'nai B'rith and the Jewish Labor Committee. Hope was then expressed by individual Jews and organizations that this new General Council spelled the end of chaos and *shtadlanut* in American Jewish life, and that henceforth American Jewry could look forward confidently to a responsible and effective centralized leadership.

But what leadership has the General Council for Jewish Rights manifested in the latest crisis? Have the constituent organizations and individual members been called upon to express their protest in some concrete fashion? Has any attempt been made to mobilize the masses in organized protest and to translate their indignation into effective action? The most that the Council has done, so far as the public record is concerned, is to issue a statement declaring that "It is our hope that . . . the people of this and other countries, having expressed their sense of outrage, will join in a determined effort not alone to save the victims of oppression in lands across the sea but to preserve the institutions of democracy and the security of our civilization."

This is a fine sentiment and should have been uttered. But does the above hope possess greater validity or cogency because one united group, the Joint General Council, uttered it, instead of its being uttered separately by the four organizations that compose the General Council? The General Council was formed "for the defense of equal rights of Jews in this country and abroad." Are we to assume that the Council's chief weapon of defense in the present tragic emergency is the issuance of a public statement deploring the tragedy and appealing for the preservation of democracy? Is this how the equal rights of Jews are to be defended?

Perhaps the General Council has succumbed to the element within it that favors *shtadlanut*, i.e., back-stage wire-pulling by "influential" people as against a direct appeal to the masses to act. If so, then the General Council is guilty of subverting the very ideal and method of democracy which, in its public statement, it appeals to the public to uphold and preserve. Centralized *shtadlanut* is no whit more democratic than sectional or factional *shtadlanut*.

Clearly, there is something wrong with the General Council.

* * *

The following is from an editorial which appeared in the *Detroit Jewish Chronicle*:

A LULLABY FOR JEWRY?

For many years Jews have craved for unity. But who will assume to say that what was desired was the unity of inactivity and of silence?

The General Jewish Council is expected by the Jewish people to act in defense of Jewish rights. It is not enough that it should publish a pamphlet or two, or place a Catholic on the radio to deliver a beautiful oration. *This is a time for action and for self-defense. This is a time for throwing back the lie that is hurled at us.*

It is time Jewish leadership woke up to the realization that a pamphlet or two are not enough. Non-Jewish writers who feel outraged by the spread of bigotry over the radio have written and spoken better sermons than any of us can compose. They are better able to do it since they are in a position to be more objective and less panicky. But the very silence and inactivity of our national leaders is a sign of submission to a state of panic.

It is useless, of course, to speak of the less important groups in our midst which copy the program of the General Jewish Council and wait for a signal from the major body to act. But if the various councils will continue to pursue a policy of inactivity, then a despairing and dissatisfied Jewish community may be compelled to say that when and if silence will be made a guiding principle in community action, other means may have to be found to express the sentiments of a self-respecting American Jewry who refuse to submit to indignity emanating from a purveyor of hatred and bigotry.

What Jewry needs and demands today is not a lullaby but action. The sooner responsible leadership stops prescribing sleeping potions and instead mobilizes our forces to cry out against indignities, the better and the healthier for ourselves, for our children and for American democracy.

In another editorial the *Detroit Jewish Chronicle* declared:

The favorable comments from scores of readers on our last week's editorial, "A Lullaby for Jewry?" indicate that there is a desire for action, that the masses are becoming aroused over the antics of the pseudo-Hitlers who are popping up on the world's arena.

* * *

Editorial in the *Kentucky Jewish Chronicle*, Louisville, Ky.:

WE HAVE A RIGHT TO KNOW

Although the founder of Christianity had to perform miracles before his disciples accorded him blind faith, national Jewish organizations, none of which claim supernatural ability, are asking American Jewry to face the rise of anti-Semitism in the United States "calmly."

American Jewry is growing uneasy. Any American Jew with eyes and a radio knows what is happening here.

In face of this situation, neither the General Defense Council nor the Anti-Defamation League has broken its iron-clad principle of no statements in any case. This paper has hammered away consistently for the release by these groups of timely news articles telling of their work in counteracting the more notorious attempts to undermine the position of Jews in the United States. Other papers have called for the same harmless news releases, but the groups except to ask for support, have been as silent as a Jew in Germany.

As a result, the uneasiness among American Jewry has grown to proportions where an actual uprising against the evident inability of present groups to cope with the situation would not be surprising. On all sides, Jews see new anti-Semitic incidents, but from nowhere does there come any assurance except a plea for calmness. American Jewry is prepared to follow its leadership and to obey discipline, but why the necessity for holding it in complete ignorance of the whole situation.

* * *

The Modern View of St. Louis, Mo., features an anonymous article entitled:

I AM NOT SATISFIED

We quote excerpts herewith:

I say to my fellow Jews in St. Louis that there is considerable rumbling in the community. Our leaders had better take hold right now and indicate to an entire city, that here at least, we do not propose to sit idly by and allow our good name to be trampled under simply because there are a few who still adhere to the outmoded theory that the underground methods, the string-pulling ones, are the best. The diplomatic back-door policy has definitely failed. The anti-Semite is not swayed by logic. We must see to it that those who are the recipients of the defamatory, unscrupulous attacks on our good name, receive an answer . . . FROM US!

Our first job . . . it seems to me is to develop a technique and sell our own people on it. That technique must be founded upon what I call for want of a better name a "heads up" policy.

From an editorial in *The Modern View* of St. Louis, Mo., we cull the following:

I am not satisfied with the measures being taken by Jewish leaders for the defense of the Jewish name and for the dissemination of Jewish values. Wherever I go, I find decent fine Americans anxious and eager to hear the Jewish side of the story. The front pages of our papers are daily filled with the utterances of our foes. These utterances must not go unchallenged. They do damage. The American people are fair-minded. They are accustomed to discussion and to free speech; they are willing to listen to both sides of a story. The Jews of America are committing a grave mistake in merely allowing one side of the story to be heard.

Jews of America have a unique opportunity to defend themselves. Failure to do so is an act of criminal folly, dangerous to Jews of America and equally dangerous to American democracy. I am not satisfied with the defense measures being taken by Jewish organizations. Perhaps the leadership of these organizations should be placed in the hands of younger and more energetic and more vigorous personalties who would combine caution, prudence and wisdom with action, action and more action.

* * *

Editorial in the *Jewish Examiner* of Brooklyn, N. Y., largest Anglo-Jewish weekly in America:

WHAT ARE WE WAITING FOR?

There has been enough talk about the menace which is Father Coughlin. The time has come for action, forthright and fearless action, to meet that menace. The demagogue of Detroit is the most dangerous element in American life today. He has already poisoned thousands of gullible minds by his deliberate and vicious misrepresentations. He is planting the seeds of hate which must eventually set race violently against race in this land. He is contaminating the spirit of democratic America.

It is time to call a halt on this ugly business. Two things need to be done promptly. First, the financial backers of the radio priest should be uncovered and exposed.

The other thing that needs to be done is to counter-attack Coughlin by a broadcast once a week over the same air channels which he uses—a broadcast that will mince no words, that will neither ask nor give quarter, that will speak only the truth. With the exception of a few sporadic efforts, no adequate attempt has been made to answer Coughlin, to present documentary evidence exposing his frightful distortions and tell his listeners the truth about the Jew—and about Coughlin. Since the Jew is the chief object of his attacks, the Jew has the duty as well as the right to defend himself. And if he will not rise in his own defense, nobody else will. This is a task that should immediately be undertaken, no matter what the cost may be, by the General Jewish Council which at the moment is the only sufficiently representative organization of American Jewry that can do this work. We are aware that the Jewish leaders who comprise the council have been grappling with the general problem and they have done some worth while things. But with respect to this particular problem, the results of their activities have been meager. They are slow, hesitant, dilatory. *The enemy is at the gate. There is need for vigorous, intelligent, prompt action. What is the General Jewish Council waiting for?*

* * *

From an editorial in the *Jewish Ledger*, Hartford, Conn.:

SHALL JEWS "PLAY SAFE?"

Apart from all this, we see in this "play safe" policy, an element of ghettoization, self ghettoization; an element of self demoralization that is really dangerous and pernicious and is likely to be terribly costly.

If there are those who think that the outer world is not aware of this development, we would call attention to a report of a recent sermon given by no less a person than the Rev. John Haynes Holmes, a great liberal, a tested and true friend of our people, who protested against this spirit of defeatism in Jewish ranks, who condemned this "play safe" policy as a betrayal of democracy and as a craven and cowardly attitude. He asked, "Why should I fight for the Jews seeing that they would not do it themselves? Why always try to create a Christian front? Is there no Jewish front?" And he urged that we stand up like men, with dignity and courage, and fight against this defeatism in our ranks.

Believe it or not, we have even found Jews who want us to counteract Jewish achievement and Jewish success by publicizing Jewish failures, Jewish wrongs and Jewish scoundrels, in order to "play safe."

CATHOLICS AGAINST ANTI-SEMITISM

The anti-Semitic utterances of certain Catholic figures such as Father Coughlin, Father Curran of New York and local Catholic priests following the position of Father Coughlin, have raised a serious question as to whether or not the Catholics and the Catholic Church in America are anti-Semitic. There is no denying the vile character of Father Coughlin's Jew-baiting, but does Father Coughlin represent the Catholic Church, Catholic thought and Catholic sentiment? Do those Catholics who choose to purvey the propaganda of Goebbels and Streicher really represent Catholic interests?

The answer to this question is stated in no unmistakable terms, in the following Catholic statements:

The late Pope Pius XI stated the position of the Catholic Church as follows:

"The Catholic Church," said Pope Pius XI on Setember 25, 1928, "habitually prays for the Jewish people who were the bearers of the divine revelation up to the time of Christ. Actuated by this love, the Apostolic See has protected this people against unjust oppression and just as every kind of envy and jealousy among the nations must be disapproved of, so in an especial manner must be that hatred which is generally termed anti-Semitism."

On another occasion, addressing a group of Belgian pilgrims, Pope Pius XI said:

"Anti-Semitism is not compatible with the thought and sublime realities which are expressed in this text. It is a movement to which we cannot, we Christians, have any part whatsoever.

"Concerning the promise made to Abraham and his descendants, the text does not say, Saint Paul remarks, 'in seeds,' meaning plural, but meaning one which is Christ. (*In seminibus tamquam in pluribus, sed in semine, tamquam in uno, quod est Christus.*) Through Christ and in Christ we are the Spiritual descendants of Abraham. No, it is not possible for Christians to participate in anti-Semitism. We acknowledge the right of everyone to defend himself, to take legitimate measures to protect himself against all that menaces his legitimate interests. But anti-Semitism is inadmissable. Spiritually we are Semites." (*Catholic Worker*, Press Service Release, December 5, 1938).

Father Gillis in the *Catholic World* of September, 1938, said:

"In a second address which came close upon the first, the Holy Father said, 'Catholicism is universal, not racial, or nationalistic, or separatist. Extreme nationalism is something particularly detestable, and being un-Christian is by way of being less than human.' And if that language were not sufficiently strong, the *Osservatore Romano* of Vatican City says that anti-Jewish popaganda has produced 'results unworthy of twenty centuries of civilization. . . .'

"To be wholly frank, I must confess my disappointment (the mildest word I can think of) at the fact that some Catholic newspapers here in the U. S. gave little space or none to the Holy Father's three addresses on anti-Semitism. It is tragic that Catholics in Italy are not permitted to know what the Pope says; but it is scandalous that Catholics in America have to learn from the secular press what the Pope has said on a matter of vast importance, the matter of race prejudice in relation to the Gospel and the faith."

In answer to an article, "The Driving Forces of Communism," by Stanislaus M. Hogan, O.P., Father Riggs of Yale University is quoted in the January, 1939 *Catholic Worker* as follows:

" . . . These theories are characterized by half-truths, arbitrary logic, and hasty conclusions from shaky evidence. . . . Lenin, be it noted, was, in spite of Father Hogan, not a Jew, and Stalin was a Georgian. . . .

"The idea, however, of a small band of renegade super-masonic Jews, in conscious and deliberate relations with the Devil, being the sole source of modern revolutionary movements, and continuing to control them, is, to say the least, an over-simple interpretation of highly complex facts, which is congenial to those who prefer pseudo-supernatural solutions to problems that demand critical judgment, but it is contradicted by a great amount of evidence, and is regarded as fantastic by all competent historians. . . .

"At a time like the present when the children of Israel are being subjected to horrible persecutions in a large part of Europe, Catholics . . . should be foremost in active charity towards the blood brothers of Our Lord and His Mother and should leave such half-baked theories as Father Hogan's to Der Stuermer."

These are direct answers to Father Coughlin's misrepresentations and propaganda.

The Catholic writers who signed the pamphlet, *The Church and the Jews*, put out by the Committee on National Attitudes of the Catholic Association for International Peace, expressed the following as the Catholic attitude:

"The heresy of racialism is altogether irreconcilable with the Catholic faith;" there is an "incompatibility in principle of racial anti-Semitism with the teaching of the Church."

Emanuel Chapman, Assistant Professor of Philosophy of the Graduate School of Fordham University, in an article in the *Social Frontier* of January, 1939, points out:

"Anyone familiar with the history of intolerance in America (*The Shadow of the Pope*, by Michael Williams; *Catholics, Jews and Protestants* by Silcox and Fisher; *The American Way: The Study of Human Relations Among Protestants, Catholics and Jews*, ed. Newton D. Baker, Carlton J. H. Hayes, Roger Straus; *All in the Name of God*, by Everett R. Clinchy); expressed in such movements as the Native American and the Know Nothing parties, the American Protective Association, 'Rum, Romanism, and Rebellion?' the Ku Klux Klan, the Black Legion and the Vigilantes, know that anti-Catholicism is accompanied by anti-Semitism and hatred for the Negro, as the same motives for intolerance of one minority group, religious or racial, apply to all. Nor should it come as a surprise that the cheap fascist propaganda sprouting today in the United States not only spreads hatred against Jews but against Negroes and Catholics as well. Freedom of religion is one of the essentials of democracy, and Catholics have an added reason in defending it."

Highly significant is the following short news item which appeared in *Time* of March 27, 1939:

"Father Coughlin's weekly, *Social Justice* (price 10c) ceased to print the statement that it was published 'By permission of His Superior.' Reason: The Detroit Archdiocese now considers it a secular, not a Catholic organ."

Thus Father Coughlin and other Catholics subject to his propaganda are not only slandering the Jews but are misrepresenting and betraying the interests and the doctrines of the Catholic Church.

PRESIDENT ROOSEVELT ON RELIGIOUS LIBERTY

"This country is thoroughly committed to the principle of civil and religious liberty. Instead of deploring the variety of racial strains and spiritual traditions whch are an inherent part of our people, we welcome them as a token of the freedom that we enjoy, and believe that the common life is enriched by what each of these groups contributes.

"In this nation we proclaim the equal rights of all religious groups whether of the majority or of minorities, and find our unity in a common citizenship. Freedom of speech, of the press and of assembly are guaranteed to all by the Bill of Rights.

"This American doctrine is challenged or denied in other parts of the world today. It is my earnest hope that divided opinions regarding situations in other lands than ours will not create cleavage between religious groups in our own nation. Philosophies dominant in totalitarian states must not be allowed to disrupt the cordial relationships which now exist among Protestants, Catholics and Jews in America.

"We believe in democracy, a happy combination of freedom and responsibility. Our fathers fought for it and left it to us as our heritage. We are determined to maintain it and to demonstrate in America the possibility of a community in which men of diverse racial origins and religious convictions can live together in mutual respect, friendship and cooperation in all those matters that make for human happiness and national well-being.

"The perpetuation of these democratic principles demand, as they deserve, our devotion and sacrifice. We must not hold them too cheaply at a time when they seem to be receding in some quarters where they were once valued. Rather they must be intelligently fostered and bravely advanced.

"I welcome the effort of the National Conference of Jews and Christians to increase in local communities the number of its Round Tables of leading citizens of all faiths who by mutual consultation and planning may deal with occasions of distrust or misunderstanding and pave the way to cooperation."

"RESIST FASCISM!"

Statement by Dr. Stephen S. Wise upon his recent return from Europe:

"For the first time in a European land, I felt as I had never felt before, that there is at last an understanding of the truth that anti-Semitism is nothing more than a phase or facet of Fascism. There is no fortuitous relation between Nazism and anti-Semitism. They are one and the same thing. Nazism is utilizing anti-Semitism as one of its most easily accessible and wideiy usable weapons.

"One struggle all along the line! Resist Fascism! Uphold Democracy! Our fate is linked with that of the democratic ideal. We have no choice, but what is more, we would have none. We defend democracy not solely nor chiefly that we may live, but that democracy may live under which alone life is worth living."

SMOKE SCREEN

During the past month four farmers have written in to the main office expressing the belief that all their troubles can be traced to the Jewish milk dealers. These letters were from widely separated parts of the state and their sudden appearance indicates that somebody or something has gone to work on the Jews.

Now, Jew milk dealers are no different from other milk dealers. They have no corner on milk profits and are a small factor in the business compared to the operations of Bordens, Sheffield, and the League. There must be a purpose behind this sudden stirring up of the "Jewish question."

It was behind the scenes of anti-Semitic campaigns that fascism came into power in Germany. There the people were distracted and entertained by a campaign in which the Jews were blamed for everything and accused of everything. When the smoke of this campaign had cleared away, it was found that every form of people's organization, from Free Masonry to Holy Name Societies, from trade unions to cooperatives had been completely destroyed and their active members thrown into concentration camps.

The present campaign against the Jews in the country is being developed to distract farmers' attention and furnish a whipping boy who can be blamed for everything from little milk checks to big tax rates. If farmers fall for this anti-Jewish stuff, this country will go the German way. The cooperatives, Farm Bureau, Grange and every form of farm organization, no matter how mild or helpless, will be completely destroyed. The purpose behind the anti-Jewish campaign is to put farmers finally and totally at the mercy of the milk monopoly.

Don't say "It Can't Happen Here." The thing was started in Germany with a campaign against the Jews.

Editorial in The Dairy Farmer, *Ogdensburg, N. Y., Jan.* 25, 1939

DIGEST OF

NAZIS IN AFRICA

CAPE TOWN, South Africa.—In several British colonies here attempts are being made to generate anti-Semitism in areas where this plague has never before been evidenced.

In Nigeria, for instance, a British owned and edited paper has stained its record by tentative moves savoring of the Goebbels' method.

It is extremely important to note that the chief Negro-owned and edited papers of that area have replied vigorously condemning the barbarity of anti-Semitism. An editorial in the *West African Pilot* says:

"We repeat that Nigeria is a happy spot where Jew and Gentile, black and white, male and female, could live in peace and harmony. We want no Jew-baiters around here. Nigeria cannot afford to be anti-Semitic. Any firebrand, who by his words or deeds encourages anti-Semitism should be ostracized and given his due. Jew-baiters should find Nigeria to be a hot spot for them."

Similarly, the *Nigerian Eastern Mail* says editorially: "In spite of the antics of Mosely and his blackshirts, the whole idea of Jew-baiting is foreign and repugnant to the British tradition.

"In allowing the publication of such nauseating trash, whether he agrees with it or not, the editor of the paper concerned insults his African and European readers and drags the fair name of British prestige in the mud."

LEGISLATION ON FOREIGN BORN

The following resume was released by the American Committee for the Protection of Foreign Born on March 31, 1939:

H. R. 4860—introduced by Rep. Dempsey—to enable the exclusion or deportation of any non-citizen advocating making any charge in the American form of government—passed by House—now in Senate Committee on Immigration. SHOULD

THE PRESS

BE DEFEATED. Letters to Chairman of Senate Committee and to United States Senators.

* * *

REYNOLDS BILLS—S. 407, S. 408, S. 409, S. 410, S. 411—would enable terrorization of foreign-born, registration and fingerprinting of non-citizens, mass deportations, etc. SHOULD BE DEFEATED. Public hearings have been held in Senate Committee. Not yet reported. Letters to Chairman of Senate Committee on Immigration and to United States Senators.

* * *

H. R. 210—introduced by Rep. Celler—would lower naturalization fees to $2. In House Committee. SHOULD BE PASSED. Letters to Hon. Samuel Dickstein, Chairman, House Committee on Immigration and Naturalization, requesting a public hearing on bill immediately.

* * *

H. H. 369—introduced by Rep. Lesinski—eliminates educational requirements and literacy requirements for non-citizens, 50 years of age or more, who entered before 1917. SHOULD BE PASSED. Letters to members of the House of Representatives.

* * *

H. R. 3215—introduced by Rep. MacCormack—would enable anyone who entered before July 1, 1924, to become an American citizen, even if there is no record of entry. Reported favorably by House Committee, now on House calendar. SHOULD BE PASSED. Letters to members of House.

HITLER'S PROMISES

1. "We regard European nations around us as established facts." (Hitler on January 17, 1933.)

2. "After the solution of this question (the Saar) the German government is willing and detrmined to accept in its innermost soul, as well as external formulation the pact of Locarno." (Hitler before the Reichstag on January 30, 1934.)

3. "Germany has neither the wish nor the intention to mix in internal Austrian affairs, or to annex or unite with Austria." (Hitler, before the Reichstag on May 21, 1935.)

4. Hitler, in violation of the Locarno treaty, marched Nazi troops into the Rhineland, and in a declaration before the Reichstag, March 7, 1936, said: "I have removed the question of frontiers from the atmosphere of public discussion of Germany."

5. "My proposal for the conclusion of non-aggression pacts on the East and West of Germany was meant as a universal one. There is certainly no exception intended to it. It applies equally to Czechoslovakia and Austria." (Hitler in interview with the pro-Nazi British correspondent of the London Daily Mail, G. Ward Price, March 11, 1936.)

6. "With this declaration, I wish to announce that the era of so-called surprises has been concluded." (Hitler declared before the Reichstag, January 30, 1937.)

7. Speaking again in the Reichstag, March 18, 1938, within a week after German troops invaded Austria, Hitler declared: "The eternal dream of the German people has been fulfilled. . . . Germany wants only peace. She does not want to add to the sorrows of other nations."

8. "Nazi Germany will never dishonor itself and betray humanity by violating a pact it voluntarily signs." (Hitler in an interview with Edward Price Bell, May, 1938.) Hitler has violated every pact Germany signed.

9. Two days before the Munich conference, Sept. 26, 1938, Hitler, speaking in the Berlin Sportspalast, declared: "And I further assured him (Chamberlain) that at the moment that Czechoslovakia has solved her own problems, that is, when the Czechs have reconciled themselves with their minorities, the Czech state no longer interests me and that, if you please, I give him the guarantee: *We do not want any Czechs.*"

10. The next day, Sept. 27, 1938, Neville Chamberlain said before the House of Commons in London: "He (Hitler) told me privately, and last night he repeated publicly, that after the Sudeten German question is settled, that is the end of Germany's territorial claims in Europe."

11. "We Germans have no intention of doing harm to the rest of the world." (Hitler in Memel, on March 23, 1939, ten days after he swallowed up Czechoslovakia.)

RESORT TO ANY MEANS

"A great politician has to bother himself less with means than with the goal." (Hitler in unexpurgated German edition of *Mein Kampf*, p. 268.)

"Propaganda . . . must adopt every device of slander that ingenuity can suggest." (Hitler in unexpurgated German edition of *Mein Kampf*, p. 269.)

THE GOAL

"The Nordic race has a right to rule the world. We must make this right the guiding star of our foreign policy." (Hitler to Otto Strasser, May 21, 1930.)

"A State which . . . devotedly fosters its best racial elements is bound one day to become Master of the Earth." (Hitler in unexpurgated German edition of *Mein Kampf*, p. 258.)

IS YOUR MEMORY SHORT?

"The teachability of the great masses is very limited, their understanding small, and their memory short." (Hitler in unexpurgated German edition of *Mein Kampf*, p. 198.)

TO HELL WITH CIVILIZATION!

Propaganda Minister Goebbels advises the democracies to "forget such terms as humanitarianism, civilization, international rights and international confidence. For us, Nazis," he writes in the *Voelkischer Beobachter*, "these arguments no longer have any appeal, since we long ago ceased believing in them." (Quoted in *New York Times*, March 21, 1939.)

BOOKS

NO SWASTIKA FOR VERMONT

SEASONED TIMBER, by *Dorothy Canfield*. 485 *pages. Harcourt, Brace & Co.* $2.50.

A RICH NOVEL is one in which every character rings true and silver. "Seasoned Timber" is a rich novel. If its major character, Timothy Hulme, seems to tower above the others, it is only because he is the major character. If novels were illustrated, Hulme would probably be drawn to look something like Abraham Lincoln: an anonymous present-day Lincoln who has accomodated himself to a modest position of authority in a modest Vermont town. When the novel opens, Hulme, the enormously capable and respected principal of Clifford Academy, has disciplined himself to disregard expectations of personal happiness. At forty-four, with the reponsibility of his aging, shattered aunt, he will find his pleasure in the young people he teaches and influences.

When Hulme falls in love with a young Vermont school-teacher, the intensity of this unexpected emotion is heightened by his self-consciousness about the difference in ages. His scrupulous delicacy and over-intellectualized reactions serve to frustrate him, in the end. But that end is not his end, for he is also in love with American liberties. And that love becomes personal and intense when he is called upon to fight for it. He emerges from the battle with the strength of youth and the wisdom of maturity and the invincibility of the man who is with life and not against it.

"Why all this fury against Jew-baiting?" Hulme is asked by the young instructor who has been sampling the Fascist drink. "I've never noticed that you or Mr. Dewey made the welkin ring in protest against what's done to sharecroppers in this country—or coal miners—or Tom Mooney."

"I've joined with other Americans in protesting against these wrongs," Hulme answers. " . . . The point of the strange situation in which we find ourselves is that we have been singled out and publicly asked not only to give collectively a public endorsement of a great and shameful wrong being carried on in our period of history, but to pledge ourselves to perpetuate it for all time."

What the town had been asked to do was to accept one million dollars from a deceased Academy trustee, on condition that Jews be excluded from the school—also girls and also on condition that the tuition fees be raised, so that poor Vermont boys and girls ("the low-caste manual workers, who ask only to be ruled" in the young instructor's words) will no longer be able to enroll in this substitute for high-school.

"The words, '. . . on condition that . . . ' were printed in black all over the sunny world," Dorothy Canfield writes. They split apart the little world of Clifford. One million dollars and a school that catered to rich men's sons meant a lot to an impoverished town. But so did the Bill of Rights. Few Jews came to the Academy, anyway. But the Academy's principal happened to believe that the issue was beyond that of a people whom the rich trustee didn't like, "a people it's the fashion not to like." He had been sickened by too many accounts of Nazi brutalities in Europe, he had read with shame and disgust the news stories from Spain and from China, he recognized American Ku Kluxers behind their clumsy disguises. Together with Mr. Dewey, the town meeting moderator, and a handful of devoted followers, Hulme staked his position, his future and his present, on trying to make his fellow townsmen see the sinister consequences of accepting one million dollars, on condition that . . .

Dorothy Canfield's large audience appreciates the artistry and thoughtfulness which have distinguished her novels. In her new novel, that artistry and thoughtfulness are focussed on an American issue of such magnitude that any readers who have lingered outside her audience must and will join it.

LEANE ZUGSMITH.

NAZI MADNESS

LUNACY BECOMES US. *By Adolph Hitler and his Associates. Edited by Clara Leiser. Liveright Publishing Corp., N. Y.*, 1939.

This collection of Nazi stupidities against women, Jews, Catholics, Protestants, religion, culture, science, etc., assorted without any unifying or explanatory principle but on the basis of humor, will not bring the reader many laughs. For no matter what theory of humor one holds, it is impossible to laugh at the destruction of all that is human in our civilization. Nor do the editor's funny captions counteract the natural reactions of horror, disgust, and anger. To take one example, "Axes another!" does not take the sting away from Hitler's "Heads will roll." We may laugh at some one falling on a slippery pavement, pleased that it was some one else and not we who fell, but the laughter, unless it is hysterical, would quickly change into its opposite, were the person seriously injured.

That this loose collection of dark sayings fails to bring laughter is comprehensible enough, but what is more serious, it fails to bring the pleasure of understanding. Psychology has shown that the most irrational sayings and doings of the psychotic have a rational meaning. Had the Editor pointed out the economic, social and political motivations of the Nazi utterances, the reader could have been given the understanding that is so necessary today and without which there can be no effective action.

PAUL NEWMAN.

To Our Readers:

Equality is launched as an instrument to serve the needs of the democratic forces in America who are determined to combat anti-Semitism and racism. Your written-in criticism and comments on this, our first issue, will help us immeasurably to publish even better issues in the future.

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Equality calls upon its readers to serve as unofficial correspondents and supply the Editorial Council with copies of local editorial comments and other literature that would aid us in exposing and fumigating the fomentors of racial and religious hatred.

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